

soning religion with Idolatry , superstition ; and all manner of Will-worship in humane inventions, and traditions , condemned by Christ and his Apostles ? Up therefore, and play the men; discharge that great trust, which the King hath reposed in you, which your Sacred Oaths require of you, which all the good people of the Land expect of you , and which Christ himselfe the great Iudge of quicke and dead will call you to a strict account for , which you know not how soone hee may doe ; for though *you be as gods , yee shall dye like men , and fall like one of the Princes.* Therefore , as Christ saith, *Be instructed , yee Judges of the earth :* feare and tremble before this great God : *Kisse the Sonne , least he be angry, and yee perish from the way : when his wrath is kindled but a little :* Blessed are all they that put their trust in him: Which that you may be, it shall be the prayer of

Your Worships dayly Orator at the
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F O R
G O D , and the K I N G.

T H E
S V M M E O F T W O S E R M O N S
Preached on the fifth of November last
in S^t. M A T T H E W E S F R I D A Y -
S T R E E T E . 1636.

By H E N R Y B U R T O N , M i n i s t e r o f G O D S W o r d
there and then.

I. P E T . 2 . 17.

Feare G O D . Honour the K I N G .

2. T I M . 4 . 1, 2, 3.

*I charge thee before God, and the Lord Iesus Christ, who shall
judge the quicke and the dead at his appearing, and his
Kingdome: Preach the Word, be instant, in season, out of
season, reprove, rebuke, exhort with all long suffering and
doctrine. For the time will come, when they will not endure
sound doctrine, &c.*

Bernard. in Dedic. Ecclæ. Ser. 3.

*Non miremini, fratres, si durius loqui videor:
Quia veritas neminem palpat.*

Printed, Anno Dom. 1636.



TO THE KINGS
MOST EXCELLENT
MAIESTIE,
CHARLES,
BY THE GRACE OF GOD,
King of Great Britaine, France
and Ireland, Defender
of the Faith, &c.



I R,

What the title in the front professeth, **FOR GOD, AND THE KING**, the substance thereof was by me preached in two Sermons on the last fifth of November, 1636. to teach my people obedience to both. And for this, I was by the divine providence directed to this Text (Prov. 24. 21. 22.) My Sonne, feare thou the Lord and the King, and meddle not with them that are given to change. For their calamity shall arise suddenly; and who knoweth the ruine of them both? The Doctrines of which text, as I thought the more necessary to be preached and pressed in these times of Apostacy, and defection from the due obedience both of God and the King: So I deemed that day (the memoriall whereof should cause all loyall subjects for ever to detest all Innovations tending to reduce us to that Religion of Rome, which plotted that matchlesse treason) the most seasonable for this text, as wherein our Solemne acknowledgement of our sacred thanks to God for our great deliverance (the fruits whereof we enjoy at this day under your Royall and happy government) being a strong ingagement and inducement to every good duty both to God and the King, might worke the more kindly effect in the hearers; a word in season, being (as the Wiseman saith) like Apples of gold in pictures of silver.

Now although the generall good acceptation of the word then preached, whereby the peoples hearts were much affected, being instructed

and exhorted to sticke close to God and the King in all manner of duties to each, that none of those, of whom my text admonisheth; might worke a disunion, might have beene a sufficient motive of publishing those Sermons in print, for the generall good of all your Majesties loving Subjects throughout this your Kingdome; yet Lo a necessity it now layd upon mee. For on December 3. after my house had beene searched by a Pursuivant, Constables, and Wardens of the Company of Stationers for a booke which I had not, then and there, the Pursuivant served me with Letters Missive from the High Commission to appeare on Twesday then next ensuing, before Doctor Ducke at Cheshwicke, there to answer to Articles against me. The Articles were all of them against my preaching, and in speciall, and by name, against my Sermons on November 5. on Prov. 34. 21. 22. Therein was objected to me, that I preached against sundry Innovations (which indeed was one speciall point in my text) as alterations in the booke for the fift of November; alterations in the new Fast-booke, contrary to your Majestes Proclamation, which Orders the old Fast booke set forth by your Majesties authority to be reprinted and published; alterations in the Booke of Common Prayer, set forth by Act of Parliament; a turning out of the Collect for the Queene and Royall Progeny, these words, Father of thine Elect, and of their seed, as if they would blot out your Majesty, Queene, and Royall Progeny out of the number of Gods Elect: and in the Epistle on Sunday before Easter, for, IN the name of Iesus, is now put, AT the name of Iesus, &c. alterations in setting up of Altars, Images, Crucifixes, in bowing to the Altar: in putting downe afternoone Sermons on the Lords dayes in sundry Dioceffe: in allowing no other Catechising, but by bare Question and Answer out of the Booke, without expounding of the maine Principles of Religion to the ignorant youth and people in reading of a second Service at the Altar, in the upper end of the Chancel, where in many great Churches the people cannot possibly heare, & not even in lesser Churches; or indifferent, without a plentiful voice of the Minister: together with sundry other things of the like nature: some truly alledged, which I am readie to maintaine against the Innovators, and some falsly and maliciously perverted, whereof I am readie to give your Majestie a true account. And in the end of all the Articles, I was charged to bring in a true copie of my Sermon. The conclusion was, a booke tendered to me to sweare to answer to those Articles.

Here at I startled, admiring that these things should be charged upon me as crimes, which both were truthe, and pertinent to my text, and necessarie to admonish my people of, as leading them from the feare of God, and of the King. I also (upon the suddaine) apprehended, that I could expect small iustice of those, that were not only the countenancers, but practisers, yea and (which is the highest degree of all iniquity) open maintainers of such innovations, and that in that very Court where they ought rather to bee severely Censured and Suppressed: but that on the contrarie I should be there censured as a Delinquent, for executing my Ministerie, in speaking the truthe, and reprooving of Sinne. And againe considering with my selfe that this cause was of a higher nature, then to be so much as hazarded upon the iudgement of these, who were professed parties; I presently reflected my thoughts upon your Sacred Majestie, as not only worthie to take the cognizance of so weightie a cause, and the best able both in respect of your Princelie wisdom, and unpartiall iudgement to waigh it in a just ballance: but also as the prime and principall person, next unto God, whose honour and welfare it most necerlie concerneth; and who next after God, are engaged in my text to inquire into. So as my replie to Dr. Duke was, Sir, I humblie appeale to the Kings Majestie my Sovereigne and Patron, as my judge in this cause, and before whom I shall be both a Defendant, and Complainant. For I hold it not fit, that they who are my adversaries, should be my Iudges. These were the verie words of my Appeale to Your Majestie as I remember.

Now then my Gracious Sovereigne, that which my profest adversaries in so just a cause did unjustlie and against the Law require of me, namelie to bring them a copie of my Sermon, that so they might at their pleasure take advantages by perverting of my words: I doe here most freelie and faithfullie in all humbleness present to Your Majestie, yea and that with manie additions and enlargements (like to Ieremies rowle) that in the chiefe place Your Majestie may take a full account of the whole matter whereof nothing is concealed; and so also, as all Your loving and loyall Subjects may make good use of it. Herein (besides manie other things, the reading whereof will not I hope) be losse of time to Your Majestie I have observed sundrie perilous innovations set on foot in this Your Kingdome, worthie Your Majesties saddest consideration. And to whom (next unto God) should I addresse my complaint herein, but to Your Majestie whose honour I

* Golden
sentence.

cannot but be most tenderlie sensible of, so deeplie suffering in those Innovations herein mentioned? For how frequentlie and Solemnlie hath your Majestie made most Sacred Protestations to all Your loving Subjects, that you would never suffer the least innovation to creep into Your Kingdome? And here, both for the comfort to us Your faithfull people, and for the conviction and condemnation of our Innovators, and for the refreshing of the memorie of Your Majesties Golden Sayings, never to be forgotten, as most honourable to Your Majestie let me set downe a few of them. Your Majestie in Your Declaration to all Your loving Subjects, of the causes that mooved You to dissolve the last Parliament, published by Your Majesties Speciall command, 1628. pag. 21. hath these words: We * call God to record, before whom wee stand, that it is, and alwaies hath been our hearts desire to be found worthie of that title, which we account the most glorious in al our Crowne, **DEFENDER OF THE FAITH**, neither shall wee ever give way to the authorising of anie thing, whereby anie innovation may steale or creep into the Church, but preserve that unitie of Doctrin and Discipline established in the time of Queene Elizabeth, whereby the Church of England hath stood and florished ever since. And in your Declaration prefixed to the Articles of Religion, speaking of Ordinances and Constitutions in Convocation by Your Majesties leave, and under Your Seale, is added this Proviso, Providing that none be made contrarie to the Lawes and Customes of the Land. More might be added. All which well considered, how audacious, yea how impious are our Innovatours, how fearelesse of Your Majestie, how regardlesse of Your Royall Honor, that in their Innovations made such harocke, commit such outrages, and that upon the open theater? New Rites and Ceremonies doe now, not steale and creep into the Church, but nudo capite are violently and furiously obruded upon Ministers and people, and that with suspension, excommunication, ejection out of house and home, threatnings and thundrings to the refusers, who dare not yeeld conformity unto them, as being against both Law and Conscience, and these your solemnne declarations. So as it seemeth these Innovators will put it to the triall, whether their practises will more prevayle against your Majesties Solemne and Sacred Protestations to the contrarie, which stand upon Record, in æternam rei memoriam. that so they may as much as in them lyeth, blast the beantie and glorie of Your Royall Name delivered in Annales to posteritie, as if it should

he said, This King had no regard to sacred Vowes, and solemn Proclamations (which God forbid it should ever enter into the thought of any of Your loving Subjects to suspect) or whether your Majestie will locke moore narrowly into their desperate practises, & (not suffering your self to be abused through credulitie of their blandishing flatteries, and baine-full suggestions, and Your people most intollerably oppressed under their lawlesse power) will bee pleased upon others true reports (true reports, I say; for who dare report falsely of them, whom so few dare speake the truth against them, they be so potent and vindicative) to make a full Scrutiny, and inquiry into their exorbitant and extravagant courses, and thereupon to acquit Your honour in executing of Justice upon the Delinquents. I doe not charge any one particular person. That honor is reserved to Your Majestie. For as Salomon saith, it is the honor of Kings to search out a matter. And for me Your Majesties old and faithfull Servant, while as Christ Minister, & a watchman of Israel, yea a Sentinell perdu, I discover both present, and thereupon (in my apprehension) consequent dangers to my Sovereigne and his State, and while, as the poore sheep, I appeale and complaine to my Shepherd: oh never let my Shepherd either leave me in, or deliver me into the power of the wolfe! And while all along I plead for God and the King, for Feare and Obedience, and against Innovators, the enemies of both; oh let my God and my King protect their poore Servant against his adversaries; the Innovators in my text! Who if they quarrell these my charges, I beseech Your Majestie lay Your charge upon them to make a full and cleare answer unto them.

What shall, or can I say more? Your Majesties wisdom can pierce deeper into this cause, then my shallownesse is able to give intimation, wherein you will easily discern how deeply You are engaged to close with God and Your good Subjects against all those Innovators, the disturbers of the peace, and distractors of the unitie of Your Kingdome, so as thereby You shall become the most glorious Prince in Christendome, formidable to Your enemies, and amiable to all Your good Subjects, whose hearts and affections being indeered hereby, will become a richer Mine to Your Majestie, then all the Westerne Indies to the King of Spaine.

And if my stile seeme sharper then usuall, be pleased to impute it to my Zeale and Fidelitie for God and for Your Majestie, when I am to encounter with those that be adversaries to both. And if any word
have

have dropped from my pen, which malice may pervert and wrest to my prejudice, I beseech Your Majestie to be my Iudge Your selfe, and to consider, as on the one side a weake man, so on the other a Minister of Christ, whose message hee durst not but faithfully discharge to his uttermost power, and at his uttermost perill. Nor must I looke to fare better then the Prophets of old, who complained of those, who made a man an offender for a word, and laid a snare for him that reprooved in the gate; Yea then Christ himselfe, whom the Pharisees thought to intangle in his words: Yet my comfort is, that a Prince so gracious, so righteous, so religious shall be my Iudge. And if my simplicitie shall be by my captious Adversaries found worthy of censure for a word misplaced, or so: I shall the more willinglie undergoe their censure, so as they may haue their condigne punishment according to the Law, for their most perrillous Innovations. In fine, my last comfort is, and will be, that in case they shall for the present beare me downe, together with so Noble a cause as this is (which yet I know will in time, beate all its Adversaries downe, sith it is Christs owne Cause) I haue been a true witnesse of Christ, and a faithfull subject of Your Majestie, in thus freeing mine owne soule by discharging of my duety: What ever become of my body, which is every day threatned by Pursuivants to be haled to Prison, if Your Majesties Iustice, and good Lawes doe not all the better safeguard mee. But prison or not prison, I heartily thanke my Lord Iesus Christ, who hath accounted mee faithfull, and called me forth to stand for his cause, and to witnesse it before all the World, by publishing my said Sermons in Print, that thereby also I might cleere both the cause, and my credit, which they haue publikely, before hearing, branded with sedition. All which I humbly commit to Your Majesties Royall Patronage, as Who next under God, are most interested in the Cause. Now the Lord Iesus Christ, the King of Kings, and Lord of Lords, so unite and combine your heart unto Himselfe, that You being guided by His Spirit of Wisedome and Understanding, of Councell and strength, and of the feare of the Lord, You may doe Valiantly, and prosper, in stopping the course of all Innovators and Backe-sliders into Popery, that so with and under Christs Kingdome, Yours may be established in Righteousnesse to You and your Royall Posteritie, untill time shall be no more, Which is the daily Prayer of,

Your Majesties dutifull

Servant and Subject

HENRY BURTON.

FOR
G O D,
AND THE
K I N G.

PROVERBES 24.21.22.

*My sonne, feare thou the Lord, and the King, and
meddle not with them that are given to change.
For their calamity shall rise suddenly; and who
knoweth the ruine of them both?*



His time is a time of sorrow and
humiliation: but this day a day
of joy and festivity, to bee cele-
brated in this our anniversary
thankfull remembrance of a great
and memorable deliverance, as
on this day, 31. yeeres agoe. So as this day fal-
ling in so sad a season, is like a starie peeping
and shining forth through the cloudes of a dole-

A

some

*Invicem ce-
dunt dolor
& voluptas:
brevior vo-
luptas.
Senec.*

some duskie night, and by and by ready to be overclouded againe. Such is our joy, such is our sorrow, this long, that short, this, a summer and a winter plague, that a widowes joy, a blaze, and away. Yet such God is pleased in the midst of judgement to remember Mercy, there is no reason that this calamitous time should so farre dampe us, as to deprive both us of our comfort, and God of his glory this day. Therefore wee may say with *David*, *Why art thou cast downe, o my soule?* *I shall yet praise him, who is the health of my countenance, and my God.* Or as *Psal. 101. I will sing of Mercy and Iudgement.* And surely that joy is foundest, which is seasoned with some sorrow. As saith the Psalmist, *Serve the Lord with feare, and rejoyce with trembling.* It's good to be merry and wise, as saith the Proverbe. Sadnesse is as salt that seasoneth our mirth, and preserues it from corruption. Well, blessed be God, who in the midst of many sad dayes, hath sent us this joyfull day to sing praise unto him for that mercy, which hath made it a day of joy unto all good Christians, and all good Subjects in this land.

Psal. 42. 11

Psal. 2. 11.

Sutable therefore to the occasion of this day, and season, I have made choice of this Text: It comprehends one of those wise Sentences, Counsells or Proverbs, which King *Solomon*, a Preacher also, inspired with the spirit of Wisedome from God, hath left recorded for instruction of the Church of God in all ages. If wee seeke to find the coherence, or dependance of these words, wee may

may quickly loose our selues, and our labour. For this Booke, of the Proverbs is fitly compared to a bagg full of sweete and fragrant spices, which shuffled and shaken together, or taken single, doe yeeld forth a most pleasant and comfortable odour. Or to the Starres in the firmament, each in it selfe glorious, and independent of another, yet all receive their light from the Sunne. Like as Eccles. 12. 11. *The words of the wise are as goads, and as nayles fastened by the Masters of assemblies, which are given from one Shepherd. This one Shepherd is Christ, the Sunne of Righteousnesse, who inlightens all the Prophets.* Or heere are *fludds of silver in borders of gold: Cant. 1. 11. Or apples of gold in pictures of silver. Prov. 25. 11. And these things belong to the wise. v. 23.*

The words recited containe three things in generall. 1. an Exhortation. 2. an Admonition. 3. a reason of the admonition. The Exhortation in these words, *My son, feare thou the Lord and the King.* The admonition in these words, *And meddle not with them that are giuen to change:* the reason of the admonition in these words, *For their calamity shall arise suddenly, and who knoweth the ruine of them both?*

In the Exhortation, these particulars are considerable. 1. The Person Exhorting, and that is King *Solomon* instructing the people as from Gods owne mouth. 2. The persons exhorted, to wit, all Gods people, represented heere in the singular number, under the name of one sonne: and

this by a neere bond of relation, by a strong cord of affection, distinguishing him from others, and appropriating him as Gods owne peculiar, *My Sonne*. The duty exhorted unto, is *feare*: the object of this feare is twofold. 1. *The Lord*. 2. *The King*. In all which we are to observe three things; 1. The order of this feare, first *the Lord*, and secondly *the King*. 2. the connexion of these two, as things inseparable in this duty of Feare, *Feare the LORD, and the KING*. 3. The speciall property of this duty, as peculiar to the child of God, above all other, *My sonne*, *feare THOV the Lord and the King*, as if *Solomon* should have said, *My sonne*, how ever the sons of *Belial*, the men of the world cast off all feare, both of God and man, yet *feare THOV the Lord and the King*. This is the resolution of the Exhortation.

2. In the Admonition, wee are to note three things. 1. The admonition it selfe, *meddle not*. 2. Who they be of whom Gods children are admonished, namely such as are said here to *be given to change*. 3. The antithesis or opposition, betweene these changlings, and them that truly feare God and the King.

3. In the reason of the admonition annexed, which is taken from the dangerous condition, that these, who *are given to change*, are obnoxious unto: wee observe, 1. The matter of their danger, in these words, *Calamity and ruine*: then the manner of their calamity and ruine, set downe, 1. In its suddenesse, and 2. in its certainty. It shall
rise

rise suddenly: and lastly the unexpected meanes of their ruine; contrary to all outward appearance, And who knoweth the ruine of them both: That is, though there be no outward appearance of ruine to these men, but that all things prosper with them, and seeme to be on their side, yet their ruine shall be from both these, as wee shall further open by and by.

Now having distributed the words into their severall parts, and that without curiosity, taking them as they lie naturally in the text: come wee briefly to give you the sence of the words. First, *My sonne*, a compellation frequent and familiar in this book of the Proverbs, as ye may see throughout. It is a voice befitting a father to his child, or an ancient to a young man, or a Pastor and Preacher to his hearer, or God Himselfe to his people; by his Minister; as in this place. So Prov. 23. 26. *My sonne give mee thine heart*, &c. which cannot be understood, but as spoken by *Solomon* both from and for God, as who may justly challenge our heart, and none but hee. So heere.

Secondly, for *feare* here: what kind of *feare* is here meant? There are in Scripture sundry kinds of feare: as 1. a naturall feare, which was in Christ himselfe, as man, and is in every man: 2. a filiall feare, as in genuine children to their Parents: 3. a Servill feare, as in all wicked men, and in the devils themselves, who tremble at God: 4. a civill feare, as of Subjects to their

Prince. 5. a religious feare, as in true Christians towards God. Now this *feare* in this place is to be distinguished, though not in name, yet in nature and kinde, according to the difference of the severall objects of it. So as when it is ascribed to God, as the object of it, it is a religious feare: but as it is applyed to man, as its object, as here, it is a civill feare. The feare of the Lord then, *Iehovah*, that is, God the Father, and Christ, as the ordina y Glosse, is a religious feare: the feare of the King is a civill feare. And though these two feares differ in their kind, yet in resemblance and similitude they are not unlike. As, the feare of the Lord is a filiall feare: so is the feare of the King: the feare of God comprehends in it all duties required of his children: the feare of the King all duties required in Subjects towards their Prince: there is a feare of universall obedience due to God: and there is a feare of universall obedience next under and after God, due to the King: there is a feare of adherence to God: and a feare of adherence to the King. So much in brieve for the opening of this word feare: *Feare thou the Lord and the King.*

Now for the admonition: *Meddle not.* It is not meant here, that wee may not meddle at all, by way of reproofe, detection, conviction, impeaching or impeaching their wicked courtes and practises: but not to meddle, that is, have no fellowship, side not, countenance not, approoue not, applawd not such men in their euill wayes. As
(Gen.

(Gen. 49. 5.) *Iacob said of Simeon and Leni, instruments of cruelty, O my soule, come not thou into their secret; vnto their assembly mine honour be thou not united.* Or as Psal. 1. 1. *not to walke, stand, sit with them in their Counsels, wayes, chaire.* Or as Pro. 1. 10. 15. *My sonne, if sinners intice thee, consent thou not, walke not thou, in the way with them, &c.* But who are these men we are admonished of? Such as are giuen to change. The best interpreters expound it of innouations either of Religion, or of the Republick: So *Mercer*, and *Lauater* *Pagnin* renders *gnim shonim---cum iterantibus iniquitatis. Vulg. cum detractoribus. Tremellius & Iunius, cum * varijs*, Such as change and breake the Commandement of God, and of their Princes, and fall away from the feare of God, and the King in their rebellious life. But we need goe no further then our owne translation, which is very full, meaning it of all such as are factious, seditious, giuen to change the Lawes of God, and the King.

Lastly, for the reason annexed, one terme seemes somewhat difficult, as being subject to different interpretations: *the ruine of them both*: what's meant by *them both*? Some (as the Ordinary Gloffe, and *Lyra*) referre it to detractors, and those that intertaine and hearken vnto them: to Arch-hereticks, and those that are seduced by them: to such as derogate from Christ, and others that ioyne with them. Others againe, as *Mercerus* and *Lauater*, vnderstand ruine of them both

* *Idest, cum variantibus ac perfringentibus Dei, suorumq; Principum mandata denique deficientibus vita sua à reuerentia Dei & Regis.*

both in an active sense, referring the ruine of those that are giuen to change, to *God and the King*, who shall bring ruine vpon them: as if it were expressed thus, *who knoweth the ruine, that God and the King*, whose lawes they violated and innouated, shall cause suddenly to arise and fall vpon them. So as though these bee different interpretations, yet they may well bee reconciled together, and may serve for the mutuall amplification and illustration of each other. For innouators are alwayes notorious detractors and sycophants, derogating from those things, which they goe about to innouate or abrogate, that so they may establish their owne nouelties, whither in Church, or State, or both. And euer such ringleaders have their disciples and followers, ready to be instruments of their wicked designs. These ringleaders with their adherents and complices shall both fall and perish together: and both God and the King, that is, the iustice of Gods Law, and mans Law shall conspire together to root them out.

Lastly, to shew the manner of their vnexpected ruine or calamity, it is sayd, It shall *rise*: that is, although they seeme to bee so high, as to surmount all feare of dangers, as trampling all vnder their feet: yet calamity shall rise aboue them, and bring them to ruine. As the Lord saith, *Ier.* 37. 10. Also, Their calamity, noteth that God hath layd up judgements in store, proper and peculiar to the wicked. This for the sense of the words;

words; wherein if I have beene a little the longer, yet it is not fruitlesse, both because we may take a view of the sense of the whole text together and also lay the better grounds for those sundry instructions, which will naturally issue from the same.

Come wee then to points of instruction arising from this text.

The first is this, from this compellation, *My sonne*: Point. 1.
That every one ought so to addresse himselfe to the hearing of the Word of God, as a Son of God. Here we see God speaks unto us, as unto sons, *My son, feare &c. My son, heare the instruction of a Father*: as chap. 4. 1. & 2. 1. &c. So Heb. 12. 6. *And yee have forgotten the Exhortation, which speaketh unto you, as unto children, My sonne, despise not thou the chastning of the Lord, &c.* This is that exhortation, *Prov. 3. 11.*

But how can poore men, as we are, be said to be the Question.
Sonnnes of God?

In brieft: not, by nature, for so Christ onely is the Son Answer.
of God: but by adoption and grace we are made the Sons of God through faith, as *Gal. 4. 5.* & *Gal. 3. 26.*

Now this addressement, as of sons, to heare Gods Word, is very effectuall and profitable in sundry respects: As 1. It is a strong motive, and sweet preparative to a reverend attention. *I will hearken* (saith David) *what the Lord God will speake: for hee will speake* Psal. 85. 8.
peace unto his people, and to his Saints. And the Thessal- 1. Thess. 2. 13.
onians are commended, and Taul thanketh God, *that they received the Word, not as the word of man, but as it is indeed the Word of God.* When a sonne heares the counsell of his Father, that is wise, loving, kind, true, and
B power-

powerfull to make good what he saith, it drawes on, and commaunds attention. Such a Father is God, infinit in all his Attributes.

Secondly, to heare as a son, makes for fervent affection, in loving, imbracing, and highly esteeming the Word of God. The reason that many men doe not receive the Word of truth in the love of it, is because they are none of his sons. They are as * *Abab*, they heare the truth at the Prophets mouth, but they hate him and the truth. As Christ said to the Iewes, when they boasted that God was their Father, and they were *Abrahams* children: *If God were your Father, you would love me: And if Abraham were your father, you would doe his workes, for hee rejoyced to see my day.* It is therefore a son-like affection, that intertaines Gods Word with love, whither hee checke, or whither hee cherish, whither hee threaten, or comfort.

21. King. 22

John 8. 39.
41. v. 42.
39.

Nec quen-
quam senem
audivi obli-
tum quo loco
thesaurum
abruisset.
Omnia que
curant, me-
minerunt.
Cic. de
Senectute.

3. To heare as a sonne, is an inducement to frequent meditation of the Word heard. As *Prov. 7. 1. 2. 3.* *My sonne, keepe my words, and lay up my Commaundements with thee. KEEPE my Commaundements and live; and my Law, as the apple of thine eye. Bind them upon thy finger, write them upon the table of thine heart.* For the instructions of such a Father, are so many Iewels. As *Prov. 1. 1. 9.* *an ornament of grace to thy head, and chaines about thy necke: yea a crowne of glory.* *Prov. 4. 9.* Now a man will alwayes bee minding his treasure, where his Iewels bee. Where the treasure is, the heart will bee, saith Christ.

4. To heare Gods Word as his sonne, makes for diligent observation and obedience. This is the true tryall of Sons, if they observe their Fathers commaundements,

ments. *If I be a Father*, saith God, *where is mine honor*. Our Fathers honor is our following of his counsells, and obeying his Commaundements. Mal. i. 6.

Use. 1. For tryall of our Son-ship, by these former signes and markes: by our reverend attention in hearing, as to gods owne Word; by our fervent love in intertaining his Word; by our frequent meditation of it; and by our diligent observation. As *Zach. 6. 15.*

2. For instruction: this is the maine duty of a Christian to bee most carefull of his behaviour and frame of spirit, about the hearing of Gods Word. And therefore Christ often admonisheth his disciples, *Take heed how ye heare*, and *Take heed what ye heare*. For according to our hearing is our soule indueth with faith, and seasoned with grace, and illuminated with sound and saving knowledge of Christ, and the whole course of our life regulated and framed.

3. And lastly, for reproofe and conviction of those, as no Sons of God, but enemies, and rebels, that hate and despise Gods Word in the powerfull Ministry of it, and doe with might and maine labour to oppose and oppresse it. Such plainly shew themselves whence they come, namely as those mysts and foggs from the bottomlesse pit, which darken the cleare light of the Sun and Starres: so doe these overcloud the beames of the Gospel; that they cannot shine forth to the Church of God. Or they are those froggs, uncleane spirits out of the mouth of the Dragon, and Beast, and false Prophet, whose croking cryeth downe the voyce of Gods Ministers, and which doe corrupt the pure streames of the waters of life by their filthinesse. In a word, these

are the limbs of the Beast, even of Antichrist, taking his very courses to beare and beat downe the hearing of the Word of God, whereby men might bee saved; like to the Iewes, of whom the Apostle sayth, *who both killed the Lord Iesus and their owne Prophets, and have persecuted us, and they please not God, and are contrary to all men, Forbidding us to speake to the Gentiles, that they might be saved, to fill up their sinnes alway; for the wrath is come upon them to the uttermost.* And surely the wrath hangs over the heads of these men, which must needs cease upon them ere long, if they speedily repent not, whereof there is little hope. But leave wee them, and come we to the matter of the exhortation.

Poin. 2.

Feare thou the Lord &c. Whence the point is: 1. That it is the duty of every true Christian to feare the Lord, and this, with a filiall feare, as is, implied in this word, *My sonne, feare thou the Lord.* This filiall feare is, used in Scripture for the whole worship and service of God, and comprehends in it all vertues and graces of Gods spirit. As Eccles. 12. 13. *Let us heare the end of all, Feare God and keepe his Commaundements: for this is the whole man:* that is, the whole duty which God requireth of his children. So Deut. 6. 13. *Thou shalt feare the Lord thy God, and serve him, and shalt sweare by his name.* And Esa. 29. 13. *Their feare towards mee is taught by the precept of men; that is, the worship and service they performe unto me, is taught by mans precepts.*

Math. 15. 9 Which is that vaine worship, whereof Christ convinceth the Pharises, *In vaine they worship me, teaching for doctrines, the Commaundements of men.* And Acts 10. 35. *In every nation hee that feareth God, and worketh righteousness, is accepted of him.* Thus by these places
wee

wee see, how the true feare of the Lord, is taken for the whole worship and service of God, both internall, and externall, and so for every grace of Gods Spirit in us, as faith, hope, love, and the like.

Reasons of this point. 1. Because the true feare of God is a fundamentall grace, and respecteth all the Commandements of God, as the object of it. As Psal. 112. 1. *Blessed is the man that feareth the Lord, he delighteth greatly in his Commandements.*

2. Because where God is not truly worshipped, there is no feare of God. As in Esay 29. 13. *This people draw neere me with their mouth, and with their lips doe honour me, but they have remooved their heart farre from me.* And the reason is added: *Their feare towards me is taught by the precept of men.*

3. Because where other vertues be not, the reason is, because true feare is not. Which argues, that true feare of God is inseparably combined with other graces. As Rom. 3. 10. 18. the Apostle reckoning up a bead-row of iniquities, concludes with this reason, *There is no feare of God before their eyes.* So Mal. 3. 5. *I will come neere to you to judgement, and will bee a swift witnesse against the Sorcerers, and against the adulterers, and against false swearers, and against those that oppresse the hireling in his wages, the widow, and the fatherlesse, and that turne aside the stranger from his right.* Well, what's the ground of all this wickednesse, It is there added, *And feare not me, saith the Lord of Hosts.*

4. Because holy feare is the seasoning and salt of every vertue, and of the whole worship of God. As Psal. 5. 7. *In thy feare will I worship towards thy holy Temple.* So Psal. 2. 11. *Serve the Lord in feare.* Which

I say, is such a feare, as hath in it faith, love, affiance and other graces.

5. Lastly, wee are bound to performe all obedience to God in a holy feare, by vertue of the Word of God as the rule, and of the Covenant God hath made with us in his Word, and we with him. Gods Law is so the rule of our feare, and obedience to God, as it is death to feare or obey him otherwise, then hee hath commaunded us in his Law. Els it is rebellion, not obedience, will worship, not service to God. And this wee are bound to, by mutuall Couenant. 1. God binds himselfe to be our God and King by Covenant in his word: as Exod. 20. Secondly, wee bind our selves by a reciprocall Covenant, as in our Baptisme to bee his Servants, and to serve him as hee hath commaunded in his Law.

Use of this point is first for reproofe and conviction of the whole Romane Synagogue, as being altogether devoyd of the true feare of God; and consequently, is no true Church of Christ, none of the Kings Daughter, none of his spowse. Why? For all her feare towards God is taught by the precept of men; her service of God is a Masse of Idolatry and Superstition, Will-worship of mans invention; and therefore though they draw neere to God with their lipps, yet their hearts are farre from him. And so in vaine they worship him, nay they worship the Devill, and not God, as the Apostle sheweth, 1. Cor. 10. 20. For all Idolatry, as that of the breaden god in the Masse, is the worship of the Devill. They will say, they worship God in the Host: So did the Pagans plead for themselves, that they worshipped God in their Idols. Yet, saith the Apostle, I say, that the

the things, which the *Gentiles* sacrifice, they sacrifice to Devills, and not to God. And God disclaimes all worship of Him, that is not according to His Word, and He abhorres such presumptuous worshippers, as those that doe not feare him. So as secondly heere are justly reprovved those men, as wanting the true feare of God, who in these dayes shew themselves Antichrists Factors, both in teaching, practising, and pressing new Formes of worship, *Secundum usum Sarum*, and setting them up againe in Churches, as Altar-worship, Iesu-worship, Image-worship, Crosse-worship, and the like. A plaine evidence, that these men (what ever they most hypocritically pretend, and would bee accounted as a new kind of Saints dropped downe out of the cloudes, as most holy and devoute persons) have no true feare of God in them. Yea their hearts are far from God. Their feare is more towards an Altar of their owne invention, towards an Image and Crucifix, towards the sound and sillables of Iesus, then towards the Lord Christ. For did they truely feare Christ, they would not (as they doe) so desperately and furiously persecute him in his faithfull Ministers and members, and make havocke, and turne upside-down the very glory of Christ's Kingdome in the Ministry of His Word, and power of Religion, and purity of his worship, which they altogether trample under, and defile with their Wolvish teete. Therefore, forasmuch as they set up and teach a false feare, and worship of God in the Churches, I (saith the Lord) *will proceede to doe a marvellous worke among the people, even a marvellous worke, and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.* And v. 16. Surely
your

your turning of things upside-downe, shall bee esteemed as the Potters clay. But of these more in their proper place.

A 2. use is for instruction, to teach us wherein the true filiall feare of God consisteth; namely in the true worship and service of God internall and externall, according to the exact forme and prescript of his Word. Not to swerve one haire bredth from it. Againe, that true feare of God stnads in an universall obedience to all and every of his Commandements, not onely those of the first Table, but those of the second; nor onely those of the second, but those of the first.

So as Thirdly, this may condemne two sorts of grosse Hypocrites. 1. Those that seeme exact and punctuall in observing the Commandements of the second Table: they are no Adulterers, no Drunkards, no inordinate livers; they are not notorious offenders; and what then? Hereupon they applaud themselves, and would be esteemed of the World good Christians, and with the Pharisee thanke God, that in these things they are not as *other men, Extortioners, Vnjust, &c.* They live peacably with their Neighbors, they pay every man his owne, and the like. But what's all this without the feare of God? Where is their Piety, and Love to God, expressed in the duties of the first Table? Are they willingly and grossly ignorant of the knowledge of God? Doe they hate, contemne, neglect his words? Doe they despise his faithfull Ministers? Doe they speake evill of the Way and Profession of Godlinesse? Doe they profane the Lords Sabbaths? Yea, doe they comply with Idolaters in their Altar-worship, and Iesu-worship, and the like? and yet would they bee accounted good honest

honest men? Can they be honest and good men, that are enemies of God, and of the Profession, yea and name of holinesse, and of the power of Religion, and of the true Saints and servants of Iesus Christ? Can they be good Christians, which *are enemies to the Crosse of Christ, whose end is damnation, whose God is their bely, and which minde* ^{Phil. 3. 18, 19.} *earthly things?* On the other side, there is another sort of Hypocrites, who place all their Religion in the outward performances and duties of the first Table, professe a great deale of Religion, would seeme very devout, but yet are like the Pharisees, who under a colour of long prayers, devoure Widowes houses. Of these Hypocrites, there are two sorts. 1. Of them, that are all for outward formality, but their hypocrisie bewrayeth it selfe two wayes: First, in that though they seeme very devoute, in frequenting the Church, yet it is in a false way, mingling mens devices of will-worship with Gods Ordinance; & in dividing the Lords day betweene God and the Devill, allowing to *God* onely two houres of the day for his publike worship, and the rest of the day to the lusts of men. Secondly, in that they place all the service of *God* in reading of long Prayers, and thereby exclude Preaching as unnecessary. And yet they make no bones of oppressing *Gods* people, and the Kings good Subjects with burthens intollerable to bee borne. The second sort is of them, that will seeme Religious, and to give *God* his due, but make no conscience of giving to all men their due: they will make no scruple of Lying, of over-reaching in bargaining, of living in some secret raigning lust, of oppressing, of defrauding, and the like. These are so much the more to be abhorred, because by their meanes, Religion, and

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the name of God is evill spoken of. And such have beene, and will bee in all ages. Yet woe be to them, that hereupon take occasion to cast an aspersiō of reproach upon religion, and all the sincere Professors thereof, because of a few hypocriticall and false hearted Christians, so called, who have a *forme of godlinesse*, but deny the power thereof. There was among the twelve Apostles one *Iudas*, a traytor, a thiefe, a notorious hypocrite: were therefore all the rest so? God forbid. And yet is not this one of those subtile practises, which Iesuites and their complices, the Popes Factors here in England doe familiarly use, taking all occasions, by laying forth the examples of some faylings or perhaps some grosse sinne in one that is a Professor, to brand the whole profession of Religion? In so much as they take the paines, and spend their time and witts, in setting forth pamphlets, yea some larger volumes, as of that poore distracted man *Ap-Evans*, who (as they write) should kill his Mother and Brother, and all (forsooth) because they kneeled in receiving the holy Communion. Now it is most evident to every sober and rationall man, that this poore wretch was out of his witts, else he had never done such an outrageous act. And yet what a hubbub is made hereof, how must the Presse sweat with printing this tale of a mad man? how must the Court, and City, and Countrey, ring of it? And to what end? Namely, to beware of these Puritans, & to hate all Puritans for *Evans* his sake. Alas poore Puritans, must they all fare the worse, for one mad man? Yet this is the charity of those, that are profest enemies to true sanctity and sincerity. And it matters not whither it be true or false: it must be believed for truth; though this of *Evans*

was

was in another written copy (offered to be licensed, but rejected) shewed to be quite contrary to the first relation. And thus the accuser of the brethren wants not his agents, to make advantage of the falls, or faylings of some Professors, not only to the branding of their persons, but even of Religion it selfe, and the whole profession of it. As when some, possessed and overcome with that malevolent humour of blacke melancholy, through Satans prevailing over the weaker part, doe make themselves away: oh how is this exagitated, and occasion taken thereby to exclaime against Religion, or some Puritan Preachers, that by the doctrine of Predestination drive men to dispaire? and therefore some strict order must bee taken for the suppressing of this Doctrine, as dangerous and desperate; which notwithstanding the 17. article of our Religion commends, Saying, *The godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feele in themselves the working of the spirit of Christ, mortifying the flesh, and their earthly members, and drawing up their minds to high and heavenly things, as well because it doth greatly establish and confirme their faith of eternall salvation, to be enjoyed through Christ, as because it doth fervently kindle their love to wards God.* So the article, which I note by the way. But the conclusion is, the men of the world will have Gods children, or Professors of Religion, either as the pure and perfect Angels, without the least spot of sinfull infirmity: or if they be at any time overtaken with humane frailty, then they must be taken for blacke divels, and their religion to come from hell. But all good Christians, and wise men of upright judge-

Article 17

* What more
feared by a
generation
of upstarts in
these dayes.

ment, will beware of this rocke, not to bee Scandalized, and fall fowle upon the Religion of Christ, either for the hypocrisie of some false Professors, or for the infirmity of those that bee sincere, and upright in their way, but are attended with faylings, and humane frailty. Concerning which the Apostle gives this good lesson: Brethren, if a man be overtaken in a fault, yee which are spirituall, restore such a one in the spirit of meeknesse, Considering thine owne selfe, least thou also be tempted. And againe, we that are strong, ought to beare the infirmities of the weak, and not to please our selves. So much of this point, That it is the duty of every true Christian thus to feare the Lord, as hath beene sayd.

Galath. 6. 1.

Rom. 15. 1.

Againe, as there is in Scripture a feare of obedience, which feare comprehends the whole service of God, and is the whole of a Christian man. So there is also a feare of adherence, whereby the soule cleaveth inseparably to God. This feare is layd downe in Ier. 32. 40. v. *I will make an everlasting covenant with them, that I will not turne away from them to doe them good: but I will put my feare in their hearts, that they shall not depart from me.* This is the feare of adherency. And this further sheweth, how this feare is not without faith, hope, and charity, as without which it cannot adhere unto God. Now from this feare of adherency, we learne:

Point. 3.

That the true feare of God in his children, preserves them from falling from God, and his worship. This is confirmed by the forenamed place in *Ieremy*. And this is notably set forth, *Psal. 112. Blessed is the man, that feareth the Lord; &c. Surely he shall not be mooved for ever, v. 8. hee shall not be afraid of evill tidings, for his heart is fixed, trusting in the Lord, v. 7.* This is a speciall property and

and character of the true child of God. So 1. John 2, 19. speaking of Apostates, *They went out from us, for they were not of us, for had they been of us, they would no doubt have continued with us: but they went out, that they might be made manifest, that they were not all of us.* Where wee note these particulars:

1. All they that are of us, to wit, true believers, doe no doubt continue in the Communion of Saints.

2. * They that for a time seeme to be of the number of Gods children, and afterwards fall away, it is a certaine signe, that they were not indeed, what they once seemed to be. So 2. John 9. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: hee that abideth in the Doctrine of Christ, hath both the Father and the Sonne. And it is worth the nothing, by the way, what is added in the very next words, * *If there come any unto you, and bring you not this Doctrine, receive him not into your house, neither bid him God speed: for hee that biddeth him God speed, is partaker of his evill deeds.* So that this is the doctrine of Christ, namely the doctrine of adherency and perseverance of the Saints in grace, as here in the grace of feare.

* Aug. De
corruptis &
gratia, Cap.
9. quia non
habuerunt
perseveran-
tiam, sicut
non vere dis-
cipuli Chri-
sti, ita nec
vere filij Dei
fuerunt,
etiam quan-
do esse vide-
bantur at ita
vocabantur.
* V. 10.

This doctrine might further be illustrated and confirmed by many reasons: as 1. from the covenant of Reasons. God, *I will make an everlasting Covenant with you, that I will not turne away from you to doe you good: Jer. 32. 40.* This is that foundation of God that stands sure, and hath this Seale, *The Lord knoweth who are his.* 2. Tim. 2. 19. And because this covenant is founded on God himselfe, and his free and gracious love depending on himselfe alone, and not on weake, and impotent man, therefore what should be able to undoe or revoke this ever-

lasting Covenant? Not man, nor divell. For I am persuaded (saith the Apostle) *that neither death, nor life, nor Angels, nor Trincipalities, nor powers, &c. shall be able to separate us from the love of God, which is in Christ Iesus our Lord.*

Rom. 8. 38.
39.

Secondly, from the nature of true feare, which is a gift of grace from God. 1. a grace of a saving nature, and 2. of free gift of grace. Therefore it is here added to Gods Covenant, that as Gods Covenant is, *that Hee will never turne away from us to doe us good*: So hee puts his feare into our hearts, that wee *shall never depart from Him*. Thus God is tyed to us, and wee to him by sure bonds. And where God gives this feare, he never takes it away. *For the gifts and calling of God are without repentance.* And God gives it to that end, that wee shall *never depart from him.*

Rom. 11.

Thirdly from regeneration: Hee that hath this feare hath the new birth, hee is borne of God; and being borne of God, *sinneth not*, that is, *not to death*, and the reason is there rendered, *because the seed of God remaineth in him*, and hee cannot sinne, because hee is borne of God. The reason is most forcible. And * *Arminius* is so puzzled with it, as hee cannot tell what to say to it, confessing it is the strongest place that is brought for perseverance. Yet that hee may not say nothing, though to no purpose, hee saith, *The seed of God remaineth so long as it doth remaine.* A poore and pitifull shift. So hee may elude all Scripture. So hee may say, Gods Covenant not to turne away from his people to doe them good, is everlasting so long as it is everlasting. Were not this ridiculous? So Christ saith, * *This is the Fathers Will, that of all, which he hath given me, I should loose nothing.*

* Examen.

* Ioh. 6. 39.

Now

Now were it not absurd to say, *It is the fathers will, so long as it is his will?* Even so it is heere, the constant and perpetuall remaining of the Seede of God in us, whereby we are begotten and borne of God, is rendered by the holy Ghost, as a grond and reason, why such cannot sinne unto death, or fall away from grace, either totally or finally; and *Arminius* would make it non-sence, saying, *So long as the Seed of God remaineth in him that is borne of God.* For hee saith, This Seed may bee lost. If it may be lost, then God hath lost His credit: Who saith, *Hee that is borne of God cannot commit sinne, for the Seed of God remaineth in him.* But if the Seed of God remaine not, then hee that is borne of God, may commit sinne, and so perish for ever, which is contrary to Gods Trueth. And let God be true, and every man a lyar. Yea, this is backed also with another reason: *Neither can he sinne, because hee is borne of God.* Hee that is once borne of God, cannot sinne, that is unto death: For God cannot die, of whom hee is borne againe. All the *Arminians* in the world, with their father *Arminius*, are here either at a nonplus, or of necessitie they must speake non-sence.

Hereunto might be added many other reasons of the Saints perseverance in the grace of feare; as because it is the godly mans treasure, *Esa. 33. 6. The feare of the Lord is his treasure.* Now there is nothing, which a man keepes more carefully and safely, then his treasure. And to be sure, Gods child layes up his *treasure in heaven*, unaccessibile to the *rust*, or *moth*, or *thiefe*: because this feare is combined inseparably with other graces, as faith, hope, charity, which never faile: for faith is *the foundation of things hoped for*, *Heb. 11. 1.* and Hope, as an anchor

anchor of the soule, both sure and stedfast, entereth within the vaile, Heb. 6. 9. and hope also maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. So as the holy Ghost also is that power of God, whereby through faith we are kept unto Salvation. 1. Pet. 1. 5. And whereby wee are sealed, even with the holy Spirit of promise, which is the earnest of our inheritance unto the redemption of the purchased possession, unto the praise of his glory.

But this suffice for the prooffe and Illustration of the point.

Use 1. For terror of all the enemies of grace, Whither Papists, Pelagians, or Arminians, who hold and teach the Apostacy of the Saints, that they may fall away from grace totally and finally : Surely these men are none of Gods Children, they have none of this filiall feare of adherencie, they never had this feare put into their hearts, that they shall not depart away from God. And forasmuch as many in these dayes are fallen away from this doctrine of Christ, so cleerely laid downe in the Scriptures, so as they oppugne it with might and maine, and with an inveterate hatred : certaine it is, that they are gon out from us, because they were not of us; for had they beene of us, they would no doubt have continued with us: but they went out, that they might be made manifest, that they were not all of us. And by the way, wee must not meddle with, shew no countenance to, make no friendship, have no familiarity with such Apostates, such changers of the Doctrine of Christ. For if there come any unto you, and bring you not this Doctrine, receive him not into your house, neither bid him God speed: for hee that biddeth him God speed, is partaker of his evill deeds.

2. Joh. 10.
11.

Second-

Secondly, Let this bee for admonition to us all in these dayes of Apostacy ; by a godly and filiall feare to sticke close unto God , and his Doctrin , and worship in purity ; that nothing may be able to separate us from Christ. You see, or heare at the least of old heaving and shooving to erect Altar-worship, and Iesu-worship, and other inventions of men , and all (as it is too plaine) to set up Popery againe : and for not yeelding to these things, Ministers are Excommunicated, suspended, yea threatned with * Pistolling, and with blood-shedding, and hanging † as Rebels. And so hot is the persecution against Gods faithfull Ministers and people in those Counties of *Norfolke* and *Suffolke* , as now to stick close to Christ , is an eminent character of a true Sonne and servant of God , as to whom it is said heere , *My sonne, feare THOV the Lord* : though thou seeest many other give out, and flinch for feare of men , Yet *Feare thou the Lord, my Son*. Which leades us to another point, which is this.

Point 4. A man that truly feares the Lord , is a man of a thousand , is an eminent person , a goodly object, or Spectacle to be looked upon. *Feare THOV the Lord* , is a property peculiar to him. So *Psal. 25. 12.* *What man is HEE that feareth the Lord ? Find me such a man: give mee such a man.* Why what of him ? Hee is in speciall favour with God. *Him shall he teach in the way which hee shall choose.* Yea, God will acquaint him with his *Secrets* , as accounting him his most intimate friend. For *v. 14.* *The Secret of the Lord is with them that feare him.* And these are so rare (like to rich and rare jewells) that *Solomon* himselfe could find but one man of a thousand. But especially doth the eminency of

* Dr. Corbee
Chancellor
to the Bp. of
Norwich
(Mr. Green-
hill an emi-
nent Mini-
ster coming
to him wish
another Mi-
nister in
humble
manner to
desire abso-
lution from
excommuni-
cation for
the refusall
of conformi-
ty to their
new rites)
said unto
him in a
great heat
of passion,
that if hee
had the po-
wer as hee
desired, he
would Pi-
stoll him.
† As Master
Buck in his
Sermon at
Norwich,
inveighing
against the
Puritans ,
said , If a
cup of cold
water had
a reward,
much more
a cup of
blood.

As Dr. Corbet said to Mr. Powell a Minister, who refused to read the booke for sports, That were it not for a point in the common law, he deserved to bee hang'd, drawne and quartered.

† Iustum & tenacem Propositi virum, non civium ardor Prævalentibus, non vulgus instantis Tyranni, mente quatit solida. Horat.

** 1. King. 18. 18.
* 2. King. 3. 14.*

† Zozom. Hist. l. 5. Cap. 4.

that man, that truly feares God, appeare, when other feares stand in opposition against it, as feare of cruell men, losse of liberty, livelyhood, and the like. As Moses his rod was not so famous, for being (though miraculously) turned into a Serpent (for even the Magitians of Egypt by their inchantments could (in show) turne their rods also into Serpents) but herein it was admirable in the eyes of all the Beholders, that thus being a Serpent, it devoured all the Magitians Serpents. And such is true feare, in Gods Child, when it stands in emulation, or opposition with other feares though they seeme never so terrible, as the Magitians Serpents, yet it overcomes and devoures them all. Such was Daniels feare, devouring the terror of the hungry Lyons, which could not devoure him: such the feare of those 3. Children, who feared neither the Kings bigge and furious threats, nor his seven fold heated fiery fornace. Such was Nehemiahs, who being threatened, & mooved to fly, answered, ** should such a man as I fly?* So as indeed the true feare of God, is true fortitude and magnanimity. For this, who will not admire Elias, when hee retorted K. Ahabs words upon him, *I have not troubled Israel, but thou and thy Fathers house &c?* And Elisha, who being brought before the King of Israell, said to him, *Were it not, that I regard the presence of Jehoshaphat the King of Iuda, I would not looke toward thee, nor see thee?* Such a spirit of holy feare was in the Martyrs, and Confessors. Maris † Bishop of Chalcedon being blind, and coming before the Emperour Iulian the Apostata, called him Atheist, Apostata, and a defertor of the faith. And when Iulian objected to him his blindness, and asked him upbraidingly, *If his God, the Galilean*

(meaning

(meaning Christ) could not cure his blindnesse, he replied, *But I thanke my God, that I am blind, that I may not behold such a wretched and Impious Apostata, as thou art.* It were endlesse to recite, examples in this kind, except to convince the cowardise of our times.

But yet this Parrhesia, this liberty, and freedome of speech in such cases, is not without the feare of God, but is a branch and fruit, that springeth of it. And this feare sheweth it selfe in sundry manners, according either to the present occasion, or the naturall disposition of a child of God, being seasoned and sanctified and guided by Gods Spirit. Sometimes it shoves it selfe in meeknesse and mildnesse, sometimes in a greater measure of zeale, and roughnesse, and yet all from the selfesame spirit of godly feare. Of this latter kind are those former examples. Of the former, that of * a poore English Bishop: whom when Theodor the Grecian, Archbishop of Canterbury, without any just cause deprived of his Bishopricke, saying, *Although wee can charge you with nothing, yet that wee will, we will. Sic volo, sic jubeo:* the poore Bishop humbly replied: *Paul appeared from the Jewes to Caesar, and I from you, to Christ.* And how many godly Ministers in these our dayes (being most unjustly and illegally, yea and incanonically also, and that in a most barbarous and furious insolent manner suspended, excommunicated, outed of their livings, and so deprived of all livelyhood and meanes to maintaine themselves, their wives and children, and withall rayled upon, and reviled, and most outrageously used, as if they were dogs, and not men) have cause and occasion so to answer those that thus use them, *Paul appeared from the Jewes to Caesar, and we from you to Christ.*

* It was in
old time,
when some
Bishops,
were content
to bee poore.
vita S. Wil-
fredi.
See Caml.
Remaines.
Wilshees-
ches. p. 183.

But what care these miscreants for Christ, who thus persecute him in his members and Ministers? Yet this is a comfort to all such Ministers, as stand for Christ; that as they appeale, and commit their cause to him whose cause it is, so hee will certainly vindicate both his righteous cause, & his faithfull servants in due time. When *Stephen* was stoned, he saw Christ standing at the right hand of God, as ready to revenge his cause, which not long after he did, upon all the obstinate and rebellious Iewes in Ierusalem.

Vse 1. Now for use of this point: it first gives occasion to Christians, in these dayes of lukewarmenesse and apostacy, to make prooffe of their graces, and especially of the feare of the Lord in them, whither it be such, as deuoures and swalloweth downe all worldly feares.

Secondly, sith this feare is so excellent and rare, wee should be the more earnest in getting it, as he in the Gospel was to buy the goodly pearle. He gave all he had for it. And surely it was richly worth it. For as Christ saith, *What shall it profit a man, if he shall win the whole world, and loose his owne soule? Or what shall a man give in exchange for his soule?* A man may by his discretion, or Christian Prudence (as they call it) so carry the matter, as to secure himselfe from feare of the world; for he can give way, and conforme himselfe quietly to all humane impositions, and can commaund his conscience to beare with them, notwithstanding it doe secretly whisper in his eare, that this ought not to be done, as being an intollerable dishonor to Christ, a disgrace to his Ministry, a forfeiture of his Christian liberty, a Scandall to Religion, and a base betraying of the cause of Christ, and of the salvation of his owne soule. But

yet

yet he wants not reasons for it. Thereby he shall preserve his Ministry, and his credit too, in not being accounted refractory, hee shall thus purchase his peace, and retaine his meanes for him and his, without which he and they must begge, and the like. Alas poore soule! what's thy Ministry worth, when thou hast abased it, and inthralled it to the impious inventions and impositions of men? or when thou injoyest it, with the losse of its vigor, power, dignity, authority? or when thou retainest it together with thy outward liberty, livelyhood, peace, credit, with the misjudging world, and loosest thy Christ, thy peace of conscience, thy † credit with all good and wise men, yea heaven and all; what will all thy discretion and Christian prudence advantage thee? O let us rather learne to bee fooles for Christs cause, let us feare the Lord, and not men, not the world. It's Christs counsell to all his, that are his friends, saying, *I say unto you my friends, Bee not affraid of them that kill the body, and after that can doe no more: but I will forewarne you whom yee shall feare, feare him, which after he hath killed, hath power to cast into hell; yea, I say unto you; him feare.* Where Christ exhorts us to this feare of God, by a threefold motive 1. that hee calls us friends. And surely such a true feare God, are the friends of Christ, from whom no feare of men can divide them; as we sayd before. 2. hee forewarnes us, that we may not bee unarmed with this feare of God, least otherwise wee bee on a suddaine surpris'd, and overthrow'n, before wee be aware, when the great red Dragon with all his terror presents himselfe before the woman, ready to bring forth a masculine birth, which with the mother, he threatens to de-

† Bono probari malo, quam multis malis. Aufonius.

Lu. 12. 4. 5

Revel. 12. 4

voure. And so much the more, when the Dragon is so powerfull, as with his tayle to draw the third part of the Starres of heaven, and to cast them to the earth: that is, when the greatest part of those, who in their heavenly Orbes and Motions are as Starry lights, shining in their doctrine and life, are either by the Dragons threats, or the traines and wiles of his dog-like flattering tayle, cast from their heavenly station, to the earth, when the love or feare of earthly things swayes more with them to draw them downwards, then of heavenly, to fixe them on Christ. Thirdly, Christ in the forenamed place redoubles his premonition, *Yea I say unto you feare HIM*: by which hee would intimate unto us of what force the feare of manis to draw us away from our station with God, if wee bee not well rooted in the feare of God.

Thirdly here is an use of caution to those, that are apt to be censorious of those, to whom God hath given a greater and more extraordinary measure of Christian zeale and courage for Christ. For such a vertue, as it is more eminent, so it drawes upon it a great deale of envy, especially from those, which as they idolize their counterfeited discretion and Christian prudence (as they tearme it) and all because they love to sleep in a whole skin, and are loth to hazard a haire of their head for Christ: so on the other side they cleave and slight the noble zeale and courage of those whom they see so farre to outstrip them in this heroick grace, and invincible love to Christ: yea they are ready to tearme it rashnesse and indiscretion; especially if the successe proove an imprisonment, or other vexation from those, who with their might bearedowne the right; and then they

they applawde and hugge their owne prudence and discretion, when in the meane time they injoy their peace and cease at home. For as an * evill attempt, if it hit well, is called a vertue : so the best actions, being attended with an issue not answerable, are deemed, by unjust judges, vicious and erronious.

* *Præsumptum
ac felix sce-
lus virtus
vocatur.
Senec si ma-
le res cessit,
licet optima
male tamen
audit.*

Fourthly and lastly, is the true feare of God such a rare and excellent vertue, and so invincible, overcoming all other feares? Then this makes for exceeding consolation to the Church of God, especially in declining times of Apostacy, and when the truth is openly persecuted and oppressed, and Idolatry and Superstition obtruded instead thereof: when notwithstanding wee see, many Ministers of Iesus Christ (though but few comparatively, in respect of the whole multitude) to stand stoutly to their tacklings, and rather then they will betray any part of Gods truth, and of a good conscience, they will part with their Ministry, liberty, livelyhood, and life too, if need were. This is that which keeps Christs cause in life. This gives Gods people cause of rejoycing, that they see their Captaines to keepe their ground, and not to fly the field, or forsake their colours, or basely yeeld themselves to the enemy. Here is hope, that the cause will prevaile at length. But if all should yeeld or fly, then the field were lost without recovery. Yet how many doe like *Demosthenes*, who seeing his party beginne to bee put to the worst, takes his heeles, and being asked why hee fled so fast: Oh, saith he, that I may preserve my selfe to fight another time? Then sure hee would doe great feats. But in the meane time the enemy is master of the field, and now there is no more place of fighting. So, prudent Souldiers, and Captaines.

captaines among us, seeing *Christs* side (in mans judgement) to be distressed by the enemies prevailing power, thinke it good discretion rather to yeeld to the present extremity; and so to reserve themselves for better times; when in the meane time the cause is by them betrayed, and themselves soled captive, that their captaine *Christ* will never trust to such captaines againe, as to commit the leading of his people under the false colours of their empty pretences. Yea and the people too are willing and perswade their Ministers to yeeld in those smaller matters, as they conceive, rather then to forgoe their Ministry; not waighing either the dangerous consequences of such beginnings, or the worthlesse-nesse of such Ministers, as shall doe such certaine evill, that a supposed (and but supposed onely) good may come thereof. *Whose damnation is just*, as the Apostle speaketh.

Rom.

For *Rome was not build in one day*. And *Rome* being about to bee rebuilt in this land, cannot bee done all at once, but it must bee by degrees; although the builders doe every day get ground, and their building goes on a maine, with an incredible celerity. But I trust they make more hast, then good speed. And me thinkes I see the issue of their building in that of the Tower of

Gen. 11. 6. *Babell*: of which the Lord said, *Behold the people is one, and they have all one language, and this they begin to doe, and now nothing will bee restrained from them, which they have imagined to doe*. Even so our new Babel-builders upon a strong combination and faction against *Christ* and his Kingdome, have begun to build a Tower reaching to heaven in their high imagination, as if they would (as the Giants of old) pull *Christ* out of his Throne: and all outward likelyhoods conspire unto their

their more than hoped for successe, which no externall meanes can prevent : but as then, so now, the Lord is able by an uncouth way, which they never dreamed of to confound them, and their worke, to their eternall infamy. Even so, ô Lord.

Yet (as wee said before) Gods children must take heed for their parts, that they bring not so much as a *Turpius, et* stick, or a stone, to this building, but that they hinder and stop the beginning and creeping in of Idolatry *grius ejicitur, quam non admittitur hespes,* and Superstition, which else is as a breaking in of the Sea, that so overflows the land, and so gaine more ground every tide, till it grow incurable. This we have seene in these Innovations. First Pewes at *Chancel-ends* must be remooved, that so none may sit above God Almighty. Though this at first dash, brings the Reall Presence, Well, what's next? It's fit to remoove the Table Altarwise. This was with much hard tugge effected in Saint *Gregories* by *Pauls*, at least for the neere neighbourhood it hath to *Pauls*, and that the daughter may be somewhat like the mother (*Ezech. 16. 44.* As is the mother, so is the daughter) though the table doe not stand end-ways as an Altar, but with the end to the wall. Well, yet a rayle must be made about it, to innuete into the peoples mindes an opinion of some extraordinary sanctity in the Table, more then in other places of the Church, as the Pew, Pulpit, or Font. Yet all this may seeme tolerable, and without danger. Well, the like is done in other places. But this growes further on; in many places adorations practised to this new Altar-God: yea pleaded for in pulpits, and in * printed books; yea & that in sundry Colledges in the Universities (the seminaries and seed plotts of learning and Religion)

Virgil. Eglog. Sic canibus carulos similes, sic matribus hædos Noram sic parvum compone-re magna solebam.

* See *Sheltons Sermons*, and *Dr. Pockl. Sunday no Sabbath.* And others.

* Matt. 13.
25.

Religion) so farre pressed, as the exemplary practises of those that bee the Heads or Superiors there, may any way draw and induce the inferior Students to their imitation, either through feare of displeasure, or for hope of preferment. Which how perillous it is, tending to corrupt the whole land with superstition and Idolatry every one may see. Well now, what's the next? Thus farre wee now see Popery, like a thiefe, stollen in upon us step by step, when wee, as men * asleep in our beds, suspected no danger. And perhaps, the next degree will bee the placing of their God-Almighty in the Host or Pix visibly and conspicuously upon the Altar, and a Masse with the piping of the Organs, chanted unto it, as the Israelites did about their * Calfe,

Exodus 32. Therefore doth it not concerne Gods Ministers and people too, even from the highest to the lowest, as one man, to stand out against this creeping gangrene, that having begun but in the least member; never ceaseth creping, till at length it hath prevailed over the principall parts & so brought death to the whole body, and this such a death, as kills the soule, and bringe us all backe againe under the most intollerable yoake and bondage of Satan

* See the Homily of the place & time of Prayer part. 2. Where these words are: *Finally Gods vengeance hath beene, and is dayly provoked, because much wicked people passe nothing to resort to the Church, either for that they are so sore blind-*

ded that they understand nothing of God and godlinesse, and care not with diuelliish example to offend their neighbours, or els for that they see the church altogether scoured of such gay gazing

gazing sights, as their grosse fantasy was greatly delighted with, because they see the false religion abandoned, & the true restored, which seemeth an unsavory thing to their unsavory tast: as may appeare by this, that a woman sayd to her neighbour: Alas Gossip, what shall we doe at Church, since all the Saints are taken away, since all the goodly sights we were wont to have, are gone, since we cannot heare the like piping, singing, chanting and playing upon the Organs, that wee could before. But (dearely beloved) wee ought greatly to rejoyce and give God thanks, that our Churches are delivered out of ALL those things, which displeased God so sore, and filthily defiled his holy house, and his place of prayer, for the which hee hath justly destroyed many nations according to the saying of Saint Paul. If any man defile the Temple of God, God will him destroy, And this ought wee greatly to prayse God for, that such Superstitious and Idolatrous manners, as were utterly nought, and defaced Gods glory, are utterly abolished as they most justly deserved. So the Homily.

Satan and Antichrist, from the which the Lord had so mightily and mercifully delivered us?

Thus much of the feare of the Lord. Come we now to the next point, which is the feare of the King. In which we are to observe. 1. The kind of this feare: 2. The order of it, next to the feare of the Lord: 3. The Connexion of it with the feare of the Lord: being so combined, that the one cannot stand without the other.

First then for the kind of this feare, I told you in the opening of the text, that it is a Civill feare, differing from the feare of the Lord, which is a religious feare, and so a part of his worship, and consequently incommunicable to any creature. Yet so (as I told you) there

is a similitude betweene this Civill feare to the King, and that religious feare of the Lord. As, 1. as the true feare of the Lord comprehends in it all duties and services due from us to God: so the feare of the King containes all duties due from Subjects to their King. 2. as the feare of the Lord is a filiall feare: so the feare of the King. 3. As the feare of the Lord is a feare of adherency: so the feare of the King.

*Of these in order: and of the points of instruction
thence arising.*

Point, I.

Every true Subject, and every true servant of God, ought to feare his King, that is, performe all duties and offices whatsoever due from a subject to his Prince. For the opening hereof, wee must know, that the feare of the King containes all duties of a Christian Subject to his King. For that which is sayd here, *Feare the Lord, and feare the King*, is expressed by Peter thus: *Feare God, Honour the King*. As in the fifth Commandement, *Honour thy Father and thy Mother*. Here, as by Father and Mother all Superiours, that stand in a bond of relation to inferiours, as Parents, Masters, Magistrates, Ministers, and above all the chiefe Magistrate, the Prince, is meant: so under this word honor, all kindes of duty and service due from all inferiours to their Superiours respectively, are comprized. This is expressed also by * Peter, *Submit your selves to every ordinance of man for the Lords sake, whether it be to the King, as supreme, or unto Governours, as unto them that are sent by him, for the punishment of evill doers, and for the praye of them that doe well*. This is yet more fully and amply set downe

* 1. Pet. I.
33.

downe by the Apostle Paul, Rom. 13. Where this doctrine is not only prooved, but pressed and confirmed by many strong reasons. First, the doctrine is propounded, in the duty injoynd, vers. 1. *Let every soule bee subject to the higher powers.* The Precept is universall to every creature; not * Pope nor Cardinall, nor Prelate excepted. All living under the Kings Dominion, must bee subject to the King.

And the reasons are there rendred. 1. *Because those higher Powers are of God.* So as hee that resisteth the Power, resisteth the Ordinance of God. Secondly, the penalty upon rebels: *They that resist, shall receive to themselves damnation.* Rebels shall not escape eyther the just hand of man, or of God, whose ordinance is resisted, in resisting of the power. Thirdly, from the excellent office that the Powers doe beare, which is to execute justice and judgement betweene Subjects. *For Rulers are not a terrour to good works, but to the evill.* And as he rewards the evill with punishment: so the good with prayse. For, *wilt thou not be affrayd of the power? Doe that which is good, and thou shalt have prayse of the same.* For hee is the Minister of God to thee for good: but if thou doe that which is evill, bee affrayd: for hee beareth not the sword in vaine: for hee is the Minister of God, a revenger to execute wrath upon him that doth evill. Fourthly, there is a necessity of this subjection, vers. 3. *Wherefore ye must bee subject, not only for wrath, but also for conscience sake.* So as, if feare of wrath be not a bond strong enough: yet conscience is, which will dispense with no man. For Gods ordinance bindes the Conscience. Fifthly, from the end of paying tribute. vers. 6. *For, for this cause pay yee tribute also.* For what cause? That is, for they are

* Popes of old were subject to Emperours, when they withdrew their necks, and trampled on their Masters necks, and they held the stirrups, the hee became Antichrist mounted on Horseback, fullfilling that of the Apostle, 2. Theß. 2. 3. 4.

Gods Ministers attending continually upon this very thing. That is, for the execution of justice, in punishing the evill, in prayſing and countenancing the good. And hereupon the Apoſtle reinforceth his exhortation, as an uſe of the point; *Render therefore to all their dues, tribute to whom tribute is due, cuſtome to whom cuſtome, feare to whom feare, honour to whom honour.*

Againe, to the former reaſons expreſſed by the Apoſtle, wee may adde one more, anſwerable and correſpondent to that fore-alledged, of our obedience unto God: (for as I ſaid, in all things the feare of the King holds a reſemblance with the feare of the Lord, as being the moſt exact and perfect patterne of it, even as God is the beſt patterne for a King, and the rule whereby God doth governe, the beſt patterne of a Kings government) and the reaſon is this: Wee are to bee ſubject to our King, in the performance of all due ſervices by that bond or tye, which not onely Gods Law and Ordinance, but alſo the Kings Law doth put upon us. You may remember I ſhewed you before, how Gods Law is the rule of our feare and ſervice, which wee performe unto his Maſteſty, and to goe beſide, or tranſgreſſe this rule, brings us under the guilt and penalty of rebellion. I ſhewed you alſo, how wee are bound to ſerve God as our King, by vertue of mutuall ſtipulation which God makes with us, and we with him. Semblably, our ſubjection unto the King, is to be regulated, as by Gods Law, the rule of univerſall obedience to God and man: ſo by the good Lawes of the King. And note the completeneſſe of this correſpondence. It ſtays not here, but holds alſo in that mutuall ſtipulation or Covenant which the King and his Subjects make at his Coronation;

tion: Where the King taking an explicit solemne oath to maintaine the ancient Lawes and Liberties of the Kingdome, and so to rule and governe all his people according to those Lawes established: So consequently, and implicitly, all the people of the Land doe sweare fealty, allegiance, subjection and obedience to their King, and that according to his just Lawes. To this purpose it is, that his excellent Majesty in the Petition of Right, which he subscribed with his owne royall hand, hath these words, worthy to be written in golden characters. The King willeth, that right be done, according to the Lawes and Customes of the Realme: and that the Statutes be put in due execution, and His Subjects may have no cause to complaine of any wrong, or oppressions, contrary to their just Rights and Liberties: To the preservation whereof hee holds himselfe in Conscience as well obliged, as of his Prerogative. And after that, in full Parliament he concluded with these words, *Soit droit fait come est desire: Let right be done as is desired.* And then in his Majesties speech following; And I assure you my Maxime is, that the Peoples Libertie strengthens the Kings Prerogative, that the Kings Prerogative, is to defend the Peoples Liberties. O blessed King, ever may'st Thou live crowned with all blessings in Thy Royall selfe and Posterity, being knit unto Thy people in this indissoluble bond! And herein His Sacred Majestie shewed himselfe a Peereles Sonne to His Peerelesse Father, who in his speech to the Parliament, 1609. besides sundry other rare passages to the same purpose, hath these words: The King bindes himselfe, by a double oath to the observation of the fundamentall Lawes of the Kingdome: Tacitly, as being

*King James
his Speech
at Whitehall
to the Lords
and Com-
mons of the
Parliament
there assem-
bled. 1609.
Which
Speech is
printed with
his Royall
Workes, in
aeternam rei-
memoriam.*

being a King, and so bound as well to protect the People, as the Lawes of his Kingdome : and expressly, by his Oath at His Coronation : So as every just King in a settled Kingdome is bound to observe that paction made to his people by his Lawes, in framing his government agreeable thereunto, according to that paction which God made with *Noah* after the deluge, &c. And therefore a King governing in a settled Kingdome, leaves to be a King, and degenerates into a Tyrant, as soone as hee leaves off to rule according to his lawes. And a little after : Therefore all Kings that are not Tyrants, or perjured, will be glad to bound themselves within the limits of their Lawes : and they that perswade them the contrary, are Vipers and Pests, both against them, and the Common Wealth. Which words beseeching a just King, I have heere set downe as an honourable testimony of such a Father, of such a Sonne : and all to be for the stronger reason to all subjects to performe all due obedience to their Sovereigne. For if your Gracious King doe so solemnly by Sacred oath, ratified againe in Parliament under His Royall hand, bind himselfe to maintaine the Lawes of his Kingdome, and therein the Rights and Liberties of His Subjects : then how much are the people bound to yeeld all subjection and obedience to the King according to his just Laws ? So much of the prooffe of the point.

Now to the Uses. Here, 1. Not onely Papists, but the religion of Popery it selfe, come under the guilt and condemnation of Rebellion ; forasmuch as the maine Principle of Popery, is to exalt and acknowledge the Pope as supreme over all Powers, as Emperors, Kings, Princes, States, &c. And therefore not unworthily is
their

their † *Religion* branded for *Rebellion*, and their *faith* † *In the first*
 for *Faction*, and their practise murdering of soules and *Collected in*
 bodies. And though some Papists will take the Oath *the publike*
 of Allegiance, as subjects to their King, yet they refuse *Prayer-*
 the Oath of Supremacy, as acknowledging their sub- *booke of*
 jection to the King upon no other termes, but as subor- *thanksgiv-*
 dinate to the Pope, as Supreme. And so the Pope, and *ing for our*
 not the King, is the Papists King and Sovereigne. And *deliverance*
 yet how is their rebellious religion, nay which is rebel- *from the*
 lion it selfe, fostered and fomented in our Land; to *Powder-*
 the infinite dishonour, not onely of God, but of the *Treason, on*
 King, and His Supremacy, and danger of the Kingdom, *the 5. of No.*
 if God in mercy doe not prevent it. The ancient *1605. set*
 Church, before Antichrist the great usurper mounted *forth by*
 aloft, acknowledged no Supreme above the † Emperour, *Act of Par.*
 or every absolute Prince in his Kingdome, but onely *Though this*
 God. *be altered &*
turned ano-
ther way in a
new impres-
sion, 1635.
Tertull. ad-
versus Mar-
cionem, lib.
1. Rex est
summus est
in suo folio
usque De-
um tamen
infra Deum.
 † *And Ad*
Scapulam.
lib. Sic om-
nibus major
est, dum solo
vero Deo
minor est.

2. For Exhortation. Heere let all good Christians,
 and royall subjects learne to yeeld all feare, honour,
 obedience to their Sovereigne, following the direction
 and exhortation of the Apostle; Let every soule be sub-
 ject to the higher powers. And render to all their dues,
 Tribute to whom Tribute is due, Custome to whom
 Custome, Feare to whom feare, Honour to whom ho-
 nour. And for the better stirring up of all those duties,
 which subjects owe to their Sovereigne, Let us often
 meditate of these reasons, and motives fore-mentioned
 by the Apostle; and especially considering, That the
 King is Gods Minister, to doe Iustice, to punish the e-
 vill, and to countenance and reward the good: as also
 because hee attends continually upon this great office.
 And lastly considering in speciall; how our Gracious
 F Sove.

Soveraigne hath entered into Solemne and sacred Covenant with all his people, to bee their King and Protector, and to governe them according to his good and just lawes, and to maintaine all their just Rights and Liberties, and according to the Patterne of God himselfe, whose vicegerent hee is, to demaund of them no other obedience, but what the good lawes of the Kingdome prescribe, and require. With what alacrity then and readinesse, ought all Subjects to expresse their loyalty to their Prince, and with all adde their dayly and fervent prayers and supplications for the life of our gracious

1. Tim. 2. 2. King, that under the shadow of his righteous and religious government, wee may lead a quiet and peaceable life in all godlinesse and honesty.

It followeth: Feare the King, that is, with a filiall feare, as the feare of the Lord is, only keeping the difference, that the one is a religious filiall feare, the other a Civill filiall feare. The point in brieffe is: True Subjects beare to their King such a feare, as children to their parents. Not a feare with terror, as the Apostle sayth to Parents, * *Provoke not your children to wrath.*

* Eph. 6. 4.
Col. 3. 21.

Pater Pa-
triae,

The name of a Father, is a name of love, and hath in it the bowels of a naturall affection, which is above all other kinds of humane affections. Now a King is the Father of his Countrey, and all his loving and loyall Subjects are as so many Children into him. Hee is the Father of the great family of his Kingdome. Hee is the great Lord Steward, whom God hath set over his family to provide for them, and to protect them. He is the Shepherd of the people, to feed them, & rule them as *David*, *Psal. 78. 71. 72.* Now the sheep are affrayd of the wolfe, not of the Shepherd. Therefore saith the Apostle,

flee,

file, *If thou doest evill, be affrayd.* So as a good Subject so feareth, as hee is not affrayd, because he lives in obedience to God and his King.

Againe this filiall feare in a Subject towards his Prince, doth necessarily imply an excellent and eminent love towards the King: yea greater love, then naturall Children beare unto their Parents, namely as they are members of the great politicke body, united to the King as the Head. There being a neerer tye of affection betweene the Head and the members; then betweene a Father and his child. And therefore it is worthily sayd by that faithfull servant of God M. Perkins, *A good Subject is more to love the life of his Prince, then his owne life.* And great reason; for the King is *the breath of our nostrills,* Lam. 4. 20. *Hee is more worth, than ten thousand of us,* 2. Sam. 18. 3.

Mr. Perkins
in his Com-
mentary on
the Galat.
chap. 5. v.
14. Thou
shalt love
thy neigh-
bour as thy
selfe.

Vse 1. Let this be for exhortation to all good Subjects to feare their King as Sonnes their Father; as their carefull Shepherd to provide for them under God, and to preserve them from wolves.

2. This may condemne those that would perswade Kings to rule in a terrible and formidable manner, as over a sort of slaves. Contrary to the Apostle, *Rulers are not a terror to the good*: Rom. 13. 3. Such are dangerous persons, that would turne filiall feare in Subjects to servile. For according to the old saying, *Oderunt dum metuant.*

Againe, hereunto wee may fitly joyne the next Point; Which is,

That the true feare of a King, as it is a filiall feare, so P^o.

it is a feare of adherency, a feare full of loyalty and fidelity, which makes a true Subject to sticke so close to his Prince at all times, and in all conditions, as nothing can make a separation.

The King and his Subjects are united with strong ligaments, as the head and body. And this feare of adherency, is a speciall gift of God: as we reade, 1. *Sam.* 10. 26. *There went with Saul a band of men, whose hearts God had touched.* But such as cleave not unto the King are branded for *children of Belial*, who *despised their King.* vers. 27. So wee read also of *David*, when hee was in great distresse and straits, by reason of his unnaturall and traiterous Sonne *Absalom*, and those many tribes of *Israel* that had revolted to him from their King, yet some cleave unto him; as 2. *Sam.* 15. 15. *The Kings servants said unto the King: Behold thy servants are ready to doe whatsoever my Lord the King shall appoint.* And vers. 21. *Ittai said to the King,* (when hee went about to perswade him to goe back, and to take care for his safety, as verse 19. 20.) *As the Lord liveth, and as my Lord the King liveth, Surely in what place my Lord the King shall bee, whether in death or life, even there also will thy servant bee.* Here was a faithfull servant, and loyall subject in deede.

And great reason, every good subject should sticke close to his *King* in all difficulties. First we are bound hereunto by a strong bond of conscience, as before, *Rom.* 13. 5. And this Conscience is grounded upon the true Religion, and feare of God, which is the surest bond of all obedience. This was that bond, which tyed the Christians of old to performe such faithfull military service unto the heathen Emperours, and those
also,

also, who where otherwise cruell persecuters of the Church, and Apostates from Christ. As wee see in the Example of * *Julian*, who when hee commanded his band of Christians to march against his enemies, those of the heathen, they straight obeyed, and put their lives in hazard. But if he commanded them to fight against the Christians, their brethren, then they layd downe their Armes, and cast themselves downe at the Emperors feete, and offered their naked bodies rather to suffer whatsoever torments.

A second reason why a good subject ought to sticke close to his *King* in all difficulties, because this is the meanes to make a Kingdome invincible, and terrible to the enemies. Therefore it was an old saying; Divide and Rule. Divisions in a state, expose it to forraigne enemies. But unity of heart and affections betweene the subjects and their Sovereigne, makes a Commonwealth happy and perpetuall. When my selfe was once at the High Commission falsly charged by a great Prelate of Sedition, in that (said hee) I had dedicated a * Booke to the Lower house of Parliament, thereby to incense the Commons against the *King*: I presently answered, No, my Lord, I dedicated my Booke to the whole Parliament, to wit, to the King, and both the Howses; I doe not divide the head from the body (my Lord) but I pray God unite them together. Hereat he was mute, and all his raylings, and false charges were

* *Militēs Christiani*
servi fuerunt
Imperatoris
infideli, A-
postata Idola-
træ. I. Iuliano. Vbi
veniebant
ad causam
Christi, non
agnoscebant
nisi illum,
qui in cælo
erat: quando
volebat,
ut idololatre-
rent, & thur-
rificarent:
præponebant
illi Deum:
quando au-
tem dicebas,
Produce a-
ciem, & con-
tra illam
gentem: sta-
tim obtem-
perabant: &
distingue-
bant Demi-
num æter-
num à Do-
mino tem-
porali. Gra-
tian. Causa.
II. 2. 3.

Divide & impera. Fœlices ter, & amplius quos irrupta tenet copula, nec mali, Divulsus que-
rimoniū, suprema citius solvet amor die. Horat.

* *Tbar*, intisuled, Babel no Bethel.

* This was
presently
after the
dissolution
of the last
Parliament.

at an non-plus. So it seem'd some there were not farre off, who went about * at that time to divide the King from his people. And yet another of them said Amen to my prayer, being convinced of this trueth, that divisions or heart-burnings betweene the King and his subjects, are most perillous.

Vse 1. Here then those are justly and severely censurable, even as traytors to the King and State, who play the make-baites betweene the Prince and people: And these are the Iesuites and Seminary Priests, or else those of their faction, who herein combine with them, as Samsons foxes tyed tayle to tayle, with a fire-brand, to set the whole State in a combustion, by stirring up and fomenting the fire of dissention betweene our gracious Sovereigne, and his loving and loyall Subjects. And this they labour to doe two wayes: either by incensing the King with a hard opinion of his best Subjects, those especially that are most religious and pious, humble and peaceable in his Kingdome: or else on the other side by incensing the people with a sinister opinion of their Sovereigne, thus playing Iack of both sides, being Ambidexters, and know to make advantage every way.

The first of these wayes: it hath beene an old practise of Satan, the Accuser of the brethren, † to suggest and whisper into Kings eares evill and false reports, especially of Gods people, who, where ever they be, are the Kings best subjects. What a faire tale could Haman tell the King, concerning the Iewes, that they were a people scattered over his Provinces, & had their Lawes divers from other people, so as they might hereby trouble the peace of his Kingdome, and that they were

† *Blandissimi
mi adulator-
es, & mor-
daciissimi
detractores.
Bren. De
confid. ad
Eugenium,
lib. 4. c. 2.
Hester 3. 8.*

were factious, for they observed not the Kings Lawes, and therefore that it was not for the Kings profit to suffer them. Hereupon, seducing the King by his sycophants tongue, he procures a Decree for their utter extirpation. It is observed by the Centurists in their Preface before the 5. and 6. Centurie, that this arte of satan was much practised in those times against those that were most religious and pious, and that it prevayled much to the corrupting and overthrowing of Religion. And herein were the Arrians the chiefe sticklers in Princes Courts. I will set downe one passage for many. *Et hoc quoque, &c.* This also is remar-

kable in this present Century, that it presents before our eyes those artes, whereby false teachers doe mount on high: and afterwards obtaining their desire, they domineere as they list. For they creep into Courts, and by their hypocrisy, false tales, and detractions of sincere teachers, and by a kind of collusion with Courtiers, they doe surprise the
minde

Est hoc quoque in presenti Centuria insigne, quod artes nobis ob oculos ponit, quibus falsi Doctores in altum surgunt: & postea voti competes facti, prohibitu dominantur, & faciunt omnia. Nam in Aulas irrepunt, ac Totentum ac Magistratum animos occupant, hypocrysi, de-

lationibus & obtreccionibus Sincerorum Doctorum, & collisione quadam cum Politicis. Nihil enim officij non pollicentur. Nam plerumque sunt in odio Aularum atque Potentum, graves, constantes, fidi Ministri, ac Professores verbi Dei: quia rigidius, quam Aulis ac Politicis commodum videatur, veritatem tutentur, & liberius peccata taxent, quibus Aula ac Potentes sunt obnoxij. Parasiti & Gnaibones

Gnathones Aulici interpretantur, ista redundare in contumeliam & diminutionem Authoritatis Magistratum, Spectare ad turbas & Seditiones. Et sunt mollia & placentia loquentes, vigilantes caci, canes muti, pestes animarum, Pseudoprophetae, lupi rapaces, fures ac latrones animarum, &c. Itaque levi momento Potentiores, recte, serio, gravior, & cum salute plurimorum in Ecclesia Dei docentes profligunt, & sua farina homines in Cathedras collocant, &c.

mindees of the great ones, and Magistrates. For there is no office, or service that they promise not unto them. For commonly grave, constant, faithfull Ministers, Professors of the Word of God are hated in Courts and great mens houses: because they defend the truth more stiffely, and taxe sins more freely to which Courts and great ones are more obnoxious, than to them seemes fit, Parasites and Court *Gnathones* interpret these things to redound to the reproach and diminution of the Magistrates authority, and to tend to tumults and seditions. And they speake pleasing and plausible things, being blind watchmen, dumbe dogs, plagues of soules, false Prophets, ravening wolves, theeves and robbers of soules, &c. Therefore with no great adoe, they make havocke of the most able Ministers, such as teach truly, seriously, gravely and savingly, in the Church of God, and such as are of their owne Sect they preferre and place them in the Chaires. So there, and much more to this purpose. But what need wee turne over antiquity? Have wee not examples enow neerer home. What then's more common in * *Amasiah*s mouthes, then declamations against the good Ministers of the Land, the Kings most loyall, loving, dutifull, faithfull, obedient peaceable subjects?

How

* *Vides omnem Ecclesiasticum Zelum fervere sola pro dignitate tuenda. Honori tantum datur: Sanctitati nihil, aut parum. Absit, inquit, temporis non convenit. Bern. De consid. lib. 4. cap. 2.*

How do they heare of such Declamers, Factionous, Seditious, Turbulent, Disaffected to the * present government, enemies of the Kings Prerogative, and what not? By this meanes, oftē inculcated, they seeke to ingratiate themselves, and to bring into disgrace the true servants of Iesus Christ. Nor are they content, to abuse our pious Princes eares in the Pulpit, but also on the Stage.

* *Indeede, if to Prelats practises in this present age, no more voile.*

O pyous, holy, reverend, grave, gracious Prelates, whose Academicall Entertainment of pious and religious Kings and Princes (in stead of learned and Scholasticall disputations, or exercises intable to the condition of a learned Academy) is a scurrilous Enterlude, and this in disgrace of that, which is the greatest beauty of our religion, to wit, true piety and vertue! O blush at this ye Prelates, and in your shrift confesse how unseemly this was for Y O V, that pretend to succede the Apolles! Eyther for shame mend your manners, or never more imprison any man, for denying that title of succession, which you so bely by your vnapostolicall practise. And may not that be applied to you, which Bernard, taxed Pope Eugenius with: where telling him of his pompe, Oves quid capiunt? Si auderem dicere, Demonum magis, quam ovium passcua hæc. *What good do*

Bernard, De Considerat. ad Eugenium. lib. 4. cap. 2.

the sheep receive? If I durst speake, these are the pastures rather of Devils, then of the sheep. Scilicet sic factitabat Petrus? Sic Paulus ludebat? *Did Peter thus, I pray you? Did Paul play, such play?* Surely for my part, I am ashamed of you, that ever it should be sayd, I have lived a Minister under such a Prelacy. Nay, as if this had not been sufficient, this is done in the very heat and height of Gods Tragedy, still in Acting in the Imperiall City, when we were all mourning, yea, and every moment as

G

dying

dying men. Was this a time then of Entertaining the Court, and poysoning their eares with Enterludes, and thereby provoking the Lord further to plague the Kings good people, when you should rather have mooved his Majesty (whō you & wee al know to be forward enough to hearken to such a motion) to have called a true Fast, with Prayer and Preaching over the Land? And was that a time of Enterludes? Why did you not feare some Plague to grow in such a mighty assembly? When notwithstanding Preaching is made dangerous by you, for feare of the plague; which should be a meanes (as it hath beene formerly) to drive away the plague, by bringing the people to true humiliation and reformation. Whereas your guelded Fast-book (contrary to the Proclamation) I am sure brought us for a hanfell, a double increase of the Plague that weeke, to any weeke since the Plague began: and most terrible weather withall, to the Kings great losse, and the Merchants, the angry countenance of heaven ever since pouring Gods wrath upon this your hypocritical Mockfast. But by the way take this with you: As, when the Lord calls to Fasting, you fall a Feasting: So there is a hand writing over you on the wall, the Prophet Esay will tell you, from the Lord, *Surely this iniquity shall never be purged away from you, till ye dye sayth the Lord.* But now do not exclame, as if I spake against such intertainment of our Gracious Sovereigne, & his noble Court, as is indeed honorable, grave, and sutable to such a Majesty & Traine, for whom I am ready to Sacrifice my deere blood, if need were. Let not malice sucke poyson out of the sweet flower of candid sincerity. But this by the way.

Esay 22. 12
13. 14.

Secondly,

Secondly, as Iesuites and their Faction, the Popes Factors doe labour to divide the King from his good Subjects, by poysoning his gentle eares with their Serpentine breath, in their malicious detractions: So on the other side, they so carry the matter with the Subjects, as to cause division of affection between them and their Sovereigae. As first the Iesuites and Priests, by seducing the people to their Superstition and Idolatry, which of it selfe is a drawing of their hearts away, as from their God, so from their King. Secondly the Prelates, who do so interpret and presse the Kings Acts (which his Majesty intendend for good) as if hee prohibited the Ministers to preach of the saying Doctrines of grace & Salvation, without which the very Gospel is destroyed. For example: I my selfe was converted by a Pursivant to London house, and there by his Lordship charged, for preaching of the Goulden Chaine of Salvation, Rom. 8. 29. 30. as it lay in my course, preaching upon the whole Chapter. It was objected to me, that therein I did * contrary to the Kings Declaration. To which I answered, that *I never take the Kings Declaration to be intended by him for the suppressing of any part of Gods truth, neither durst I ever conceive a thought so dishonourable to the King, as to thinke him to be an instrument of suppressing Gods truth.* And have I not good ground for it? For in his Majesties Declaration to All his loving Subjects, of the cause which mooved him to dissolue, the last Parliament, Published by his Majesties speciall Command, his Majesty mentioning Richard Mountagues Appeale, which did open the way to those Schismes and divisions, which have since insued in the Church, expresseth himselfe in these words: *We did for*

* A dangerous and false charge laid upon the King.

Page. 11. 12.

remedy and redresse thereof, and for satisfaction of the consciences of our good people, not only by our publick Proclamation call in that Book, which ministred matter of offence, but, to prevent the like danger for hereafter, reprinted the Articles of Religion, established in the time of Queene Elizabeth of famous memory: and, by a Declaration before those Articles, we did tie & reſtraine all opinions to the sense of those Articles, that nothing might be left for private fancies, and innovation. For we call God to record, before whom we stand, that it is, and alwayes hath been, our hearts desire to be found worthy of that title, which we account the most glorious in all our Crowne, Defender of the faith: neither shal we ever give way, to the authorising of anything, whereby any innovation may steale, or creep into the Church, but preserve that unity of Doctrine & Discipline established in the time of Queene Elizabeth, whereby the Church of England hath stood & flourished ever since. These be his Majetties expresse words. Well for all this, I was suspended from my Mistry. Thus when they would insnare or oppresse us, they lay all the burden upon the King, which how injurious, and dishonorable it is to his Majesty, I referre to them, that are best able to judge of matters of such moment. Take another instance Another time, namely then, when I was brought to the High Commission board at London-house, about that Booke of mine formerly mentioned, though they had nothing at all against mee, but rayling and reviling, and charging me with sedition, which I retorted upon themselves, whereby I put them to silence for the time: yet they recovering breath, one of them sayd, *I must to prison*. If I must (sayd I) I desire to put in baile, in regard of my Ministeriall charge, being within three dayes of Easter.

No,

* A most
pernicious
practise.

No, quoth my Lord of London, that then was, * *the* * *A most*
King hath given expresse charge for YOU, that no bale *impious &*
shall bee taken for YOU. No, my Lord? Then I desire to *disgracefull*
know by what Law or Statute of the Land you doe imprison *bring the*
mee: if it bee according to Law, I humbly submit my selfe: *people into*
Otherwise I doe here claime the right and privilege of a *a hard con-*
Subject, according to the Petition of Right. Well, for all *ceit of his*
this, to prison I must, and if I found my selfe agrie- *Majestie,*
ved, I might bring a writ of false imprisonment. To *who but a*
the Fleet I went, where I was a prisoner twelve dayes. *little before*
And when they sent for me forth, to make me amends, *had signed*
they put me into the High Commission; out of the fry- *the Petiti-*
ing pan into the fire. But blessed be God, and my King, *on of Right.*
 by the benefit of whose good Lawes I obtayned a Pro-
 hibition against their illegall proceedings, which fetcht
 mee off those shelves, where else with the threatned
 storme of their Censure I must have suffered ship-
 wracke. But now I referre it to the sad consideration of
 the sagest, whither that which hee fathered upon the
 King, was not a most dangerous, and seditious speech,
 tending to possesse both me, and the many by-standers,
 and consequently all the people in the Land, with a si-
 nister opinion of the Kings justice & constancy in keep-
 ing his solemne Covenant with his people, as in that
 Petition of Right. Though (I blesse God) I could ne-
 ver intertaine such a thought of my King, that he should
 utter such a word, as to deny his old Servant the han-
 sell-benefit of his gracious hand, wherewith but a little
 before he had signed the Petition of Right, for the
 maintenance, not onely of myne, but of every good Sub-
 jects just and honest cause.

N.B.

Take yet another instance, and that also at the high

* A most
audacious
& presum-
ptuous speech
of a Prelate,
setting his
prowde
foote upon
the Kings
Lawes, as
the Pope
did once on
the Empe-
rours neck,
an Emblem
of perpetuall
servitude.
pag. 12.

Commission Court, where I was attending as a poore Client, or rather an Innocent at the barre, waiting for my Censure. There a Rule for a Prohibition for Master *Prinne* being tendered in Court according to the course of the Kings Lawes in that behalfe, presently my Lord of London, then President of the Court, stands vp and flies in the face of *Master Prinne* and his Prohibition with great heat of passion, even almost unto fury, and after many threatnings to him, hee uttered these words, that * *whosoever should dare to bring the next Prohibition, hee would set him fast by the beeles.* This was spoken aloud in open Court. Now, as I conceive, this did not a little reflect and trench upon the Kings honor, the Lawes of the Land, and the Liberty of the subject. What? for any man to dare with open mouth, and that in open Court, to out-dare the Kings just government of his Subjects according to his good Lawes? Or upon what ground did hee thus boldly beare himselfe? Vpon the King? His Majesty had not long before signed the Petition of Right. Also his Majesties Declaration to all his loving Subjects of the causes which mooved him to dissolve the last Parliament, Published by his Majesties speciall commaund, 1628. Speaking in his name, that for the Parliaments full satisfaction and security; Hee did by an answer, framed in the forme by themselves desired, to their Parliamentary Petition, confirme their ancient and just Liberties and Rights, which (saith his Majesty) Wee resolve with all constancy and justice to maintaine. Whereupon then did this man dare to utter such an insolent speech? Not from the King, I am sure. Wee have his Royall Word, and Hand to the contrary. And yet some parhaps

perhaps might surmise, that hee durst not speake thus in open Court, had hee not some better ground for it, than his owne desperate boldnesse. Or the best Apology hee can make, is, that his tongue did runne before his wit, and that in the flames of his passion he sacrificed his best reason, and loyalty.

To these Instances, wee will adde two or three more, very remarkable, and whereof wee all at this very time are eye-witnesses, for they are still in acting. The first is, That most outrageous practise of the Prelates in making havocke of the Church, and of Religion, by suspending, excommunicating, outing of Ministers from their freehold, and the like, because they cannot, dare not read the booke for sports on the Lords day. Now the Prelates and their officers, herein most insolently, and with a high hand proceeding, neither according to Law, nor Canon, upon what authority doe they goe? Surely they lay all the load upon the King. Why upon the King? Doth the King commaund that Ministers shall read it in their Congregations? No such thing. The Booke Orders that it bee published in Churches: but expresseth not that it bee read by the Ministers. Indeed it saith, *Wee further will, that publication of this our Commaund bee made by order from the Bishops, &c.* Now the publication of the Commaund differs from the reading of the Booke. The commaundement may be published, and yet not the Booke read. Well: but it pleaseth their Lordships so to extend their order. Ministers must read it. But they dare not doe it, as being against their Consciences. If not, what then? They must bee suspended, and are. By what Law, or Canon? That matters not, their will is so. But
if

if they alledge the Kings authority, as they doe, where show they the King hath given them this authority to proceed so illegally and incanonically? The Booke orders no such severe and wicked Censures to be inflicted upon any in that behalfe. No, nor yet gives the Bishops any expresse order, or power at all to punish any Minister in this case. And will no lesse Censure then serve the turne, then suspension, excommunication, deprivation, and the like? but they are rebels against the King. If so, then there is a Law to punish them. But how are they rebels? They resist not, they doe no violence to authority. All disobedience is not rebellion. For then *Daniel*, and the three children had beene rebels, for not obeying the Kings Commandement. But the Ministers (I say) that refuse to read the Booke, doe not therein directly disobey the King. For first, the Booke expresseth no such Commaundement, that Ministers shall read the Booke; as before. Secondly, no wise and honest man, can ever imagine, that the King should ever intend to commaund that, which mainly tends to the publicke dishonour of God, and his Word, to the violation and annihilation of the holy commandement touching the Sabbath, to the alteration of the Doctrine of the Church of England, which in the * Homily clearly & fully groundeth the sanctification of the Lords day (which it calls our Christian Sabbath-day upon the fourth commaundement; and consequently to the destruction of the peoples soules. For this were against all those solemne royall Protestations of the King, as where he sayth: * Neither shall we give way for the authorising of any thing, whereby any innovation may steale or creepe into the Church, but preserve that unity

* Homily
of the Place
and time of
Prayer.

Part. I.

* See before
the Decla-
ration for
dissolution
of the last
Parliament.

unity of Doctrin, &c. But the reading of this Booke by the Ministers is to bring in (and that not creepingly and by stealth, but by the head and shoulders, as it were by a flood-gate set open) a mighty innovation of the unity or Doctrin concerning the Sabbath, which hath beene ever since the Reformation, and so from the Raigne of *Queene Elizabeth* of famous memory, constantly, universally and unanimously maintayned in the Church of England, untill this late faction of Anti-Sabbatarians started up, to cry downe all Sanctification, all power and purity of Religion. And indeed the innovation of the Doctrin of the Sabbath bring in with it an universall innovation of all Religion, as experience is an eye-witnesse. Therefore for certaine, the King never gave authority to the republishing of this Booke in case it should any way tend to any innovation, or violation of the unity of Doctrin professed and maintained in our Church. Againe, the profanation of the Sabbath, or Lords-day, which the Booke seemes to give allowance unto, as in sundry sports there specified, is directly against the very first Act of Parliament in the first of King *Charles* (an auspicious beginning, promising a religious and gracious Raigne) where it is expressely sayd, *For as much as there is nothing more acceptable to God, then the true and sincere service and worship of Him, according to his holy will, and that the holy keeping of the Lords day is a principall part of the true service of God, and therefore all unlawfull exercises and pastimes are prohibited upon that day.* Now what are unlawfull exercises and pastimes prohibited on that day? Namely, not only those there specified, but *all other unlawfull pastimes*, as there it is sayd. What are those?

*Basilicon
Doron.
Booke 2. in
his Works:
pag. 164.
Printed,
1616.*

those? By name, all *dancing, leaping, rebelling*, and such like, in termes condemned, by Imperiall Edicts, Decrees of Councells, writings of ancient Fathers, of all learned Divines both Protestants and Papists, in all ages. And King *James* of famous memory in his *Basilicon Doron* to his Sonne, hath these words: *Certaine dayes in the yeare would be appointed for delighting the people with publicke Spectacles of all honest games and exercises of armes: as also for conveening of neighbours, for intertaining friendship and heartlinesse, by honest feasting and merrinesse: as in making playes, and lawfull games in May, &c. So that alwayes the Sabbaths be kept holy, & no unlawfull pastimes be used.* By which words it is evident, that all Sports on the Sabbaths, or Lords dayes, are condemned as unlawfull, which yet are by King *James* allowed on other dayes: Now will any say, that our gracious Sovereigne, the Peerelesse Sonne of so Peerelesse a Father, doth herein disobey his Royall Fathers instruction, as to allow May-games, and the like, as lawfull on the Sabbath, which Hee expressely and by name forbids to bee used on that day?

Object. But the Booke for Sports was first published in Print in K. *James* his name, and therein May-games, and other Sports are allowed on the Sabbath dayes.

Ans. Its too true. But if wee consider the maner of putting forth of that booke at first, we shall finde how light it is, to hold waight, or to preponderate that learned and judicious Booke, honorably, Stiled *Basilicon Doron*. First it was procured, compiled, and published in time of his Majesties Progresse into Scotland, when he was more then ordinarily merily disposed. They that were the compilers of it (for we must not thinke the

the Kings leasure served him to doe it) for their officiousnesse (*Populo ut placerent*) God rewarded them, the one not long after injoying his life, the other surviving & out-living both his favour & place in Court. Againe it was never read, nor yet pressed upon any Minister to be read, during King *James* his raigne, which lasted six yeares after the publishing of the said Booke in Print. Thirdly, it was not ratified under the Kings broad Seale, as publick royall Acts use to be, to make them authentick. Fourthly, this booke was not inserted in his royall works sent to Oxford, as not futable to be ranked among so many learned and pious workes. Lastly, it was never in his raigne used as a snare, and engine, to outt good Ministers out of their Ministry and living, as it is now used by the Prelates.

Quest. But how came it to be revived, & republished, K. *James* being dead, and this book also, having no place in his royall Workes to preserve the memory of it?

Answer. By whose meanes it was raked out of the Ashes, I know not, but this I am sure of, that the republishing of it with some addition, was the first remarkable worke, which was done presently after the Lord of Canterbury tooke possession of his Grace-ship. Which done, his Grace was very zealous for the pressing of it to be read in all the Churches of his Province, so as the vnwary and hasty reading of it hath caused the dignity of some to kisse the dust, and the not reading of it hath cast some out of their livings by suspension, yea, and out of the Church too by Excommunication: though (blessed be God) their dignity shineth the more gloriously. So as the violent and furious pressing of it by the Prelates and their instruments, hath proved

a most pernicious snare to all the Ministers in England, And though the Prelates, with their Learned Doctors, and heires apparent, have pulled their wits, broken their braines and sleep, spent many precious howers, and dayes, and moneths in compiling and setting forth Treatises, Histories, Sermons, and such like, and all to ouerturne the fourth Commanndement, with the Sanctification of the Sabbath day, and so bring in Libertinisme and all profanesse into the Church, thereby exposing our Religion to the reproch and scorne of the Papists themselves, the * learnedst of them confessing, that their profanation of Holy-dayes caused their Catholick Religion to be Scorned of the very Turkes, and hindred their Conversion; so farre are we from all hope of converting Papist to our Religion, by vsing the Liberty of our vaine and madde fooleries on the Lords Holy day, which they detest on their Festivall dayes: Yet all their sophistry, decurtations of authorities, wrestings, wrangling, windings, contradictions, vaine distinctions, and bold asseverations, will never be able to abide the test, or yet the light, when their drosse, and false visard shall come to be puld off.

* Bellarmine in his Sermons, in many places, copiously declameth against such profanations: as we have elsewhere expressed at large.

A perillous point well to be weighed by the wisest.

Againe, besides the dishonour of God, and of his word, the violation of his holy Commaundement, the precipice and downfall of the peoples soules into perdition, and the reproch of our Religion and Ministry, all which the publick reading of the Booke draweth after it; the least whereof were cause sufficient to deterre & stay Ministers from reading of it: besides many other reasons, there is one more, and that of no small consequence, & which makes me trëble with the very thought of it, namely that Ministers in reading this booke to the congre-

congregation , should declare , how the Iustices of Assises in their severall Circuits are commaunded , that no man to trouble or molest any , in or for their lawfull recreation , such as are there specified, Alas, then, what shall Parents , and Masters doe , when their Sons or daughters , and servants will abroad , and take their liberty of Sports , at least wise after evening prayer every Lords day , and will stay out as long as they please, when in the meane time their Parents or Masters, being godly disposed, would haue them to spend the time at home in the private duties of the day , for the good of their soules? Gladly would they restraine them , but they may not, dare not, for feare of being brought before the Assises , there to bee punished for their Sons or Servants offences. And what's the issue of this? Doth it not ingender in youthes mindes (too prone to run riot, without a spurre) contempt of their Parents , or Masters, being freed by the booke to follow their pastimes on the Lords-dayes after evening prayer, so as they will attend upon no private family dutie , either requisite for their soules , or necessary about the house? And though this liberty be dispensed only upon the Lords-dayes , and their holy dayes : yet it is sufficient to breed in them, and traine them up to such a habit of contempt and so of a rebellious humour toward their Parents and Masters, as they wilbe ready to fly out upon all occasions, & they wilbe contained within no bounds of their obedience. Of this how many Masters do complaine, but the Iustice that should bright them , must forsooth punish those Masters if their servants complaine of restraint. And among many other examples of youthes Contempt and rebellion against their Masters , and that

upon the occasion of the Ministers reading of the said booke in the Congregation, I will alledge one related to me in a letter, by a reverend Minister of good credit, so as no doubt is to be made of the truth of it: In October last, 1636. the said booke for Sports being publickly read by the minister (one Master *Hubberd* of S. Stephens Parish) upon the Lords day, three Apprentises being present at the reading of it, were so overjoyed at the Liberty dispensed in it, as that they spent six shillings that same day at the Taverne, concluded to run from their Masters, hired horses on the Lords daye 3. weekes ensuing, executed their plot, rode away towards London, were pursued, overtaken, and two of them brought home, made this Confession. O cōsider this al ye my brethrē, that have read the booke, how many soules you have indangered, if not destroyed hereby! So as this is a trenching, or rather a violent inroad upon the fifth Commandement, which saith, Honor thy Father and thy Mother &c. Thus the reading of this booke to the Congregation, teacheth them at once to breake two great Commandements in the Decalogue; the last of the first Table, and the first of the Second, and so cutting in sunder the very finewes, not only of Religion, but of all Civill Society at one blow. And by this occasion, what Ministers instructions, Exhortations, reprofes of youth in this kind will be of any authority with them, when they teach them, how to sanctify the Lords day according to his word, how to feare God, and to honour and obey their owne Parents, and masters in the Lord, as well upon the Lords dayes, as upon other dayes? Who then seeth not here a most dangerous overthrow of those two great Command.

maundements in the Law, which are the very pillars both of Religion, and of Civill Society, and which being pulled downe, the whole house must needs become a ruinous heape of all confusion? And doth not this tend to the inuring and training up of all unbridled, untaught, and unseasoned youth, by degrees to such a height of insolency, as that, upon some discontents, or other occasions, as Iesuites baites and seducements, they are easily drawne to advance their rebellious lusts against those that bee higher in authority, then their Masters, and Parents, which the Lord prevent? ^{N.B.} Yet such like Souldiers, trained up in such a licentiated disorderly campe, as that of *Venus*, or the Lady *May*, in their sportfull intertainments, are those like to prove: who when they should fight for their King and Countrey, will bee ready either to take their heeles, as not knowing how to keepe ranke, or because effeminate Sports and warlike encounters will not suite together. Our Homily against wilfull Rebellion noteth, how Rebels and Sabbath-breakers goe hand in hand together. For there it is said; *Rebels doe not only leave the Sabbath-day of the Lord unsanctified, the Temple and Church of the Lord unresorted unto, but also doe by their workes of* ^{Homily 3. against wil-} ^{full Rebel-} *lion. wickednesse most horribly profane and pollute the Sabbath day, Serving Satan and by doing of his worke, making it the Devils day instead of the Lords day.* And surely if this liberty of youth bee not all the sooner restrained, the whole Land may rue it one day. And therefore if the Prelates had any regard either to the honour of God, and of his Word, or to the settled peace of the Kingdome, as they have but little, as appeareth too palpably by their practises, in disturbing and disordering of all:

all: they would have been so faire from procuring the republishing, and from pressing and oppressing Ministers about the said booke, as they would rather have become humble suiters to his Majesty to have set forth some severe Edict for the better Sanctification of the Lords day, that so the people might be kept in better obedience both to God, and to his Majesty. Forasmuch also as the giving libertie of such sports, whereby it is manifestly profained, is without all example in any age of the world: and their so pressing of it, with that cursed and tyranicall rigor, both without and against all Law, and all example, and that also in the Kings name, is very dangerous to breed in peoples mindes (such as are not so well acquainted with His Majesties either noble and Christian disposition, or His many solemne Protestations to keepe Religion safe and sound) I know not what strange Scruples or feares, causing them to stagger in their good opinion of His Majesty, when indeed, the whole burden of the blame is to be laid upon the Prelates, as either the chiefe procures of these things, or the not hinderers of them.

Rex est custos utriusque Tabulae.

Qui non vetat mori cum potest, jubet. Seneca.

The last instance, wherein the Prelates doe indanger a division betweene the King and his good Subjects (whom the Lord preferue in a perpetual bond of unity) is their most impetuous and violent obtruding of new Rites and Ceremonies, which they haue begun through some whole Diocesse, and exacting a new conformity in all Ministers thereunto. This is another snare, where-with they may catch more Ministers, either to cutt them of their Ministry, and living, or else to captivate them for ever, as vassalls for whatsoever base uses their good Masters will put them unto. And herein they have

haue made a faire progresse already, as (for example) in two whole Counties, *Norfolke* and *Suffolke*, where in a very short space they haue made the fowleſt havocke of good *Ministers*, and their flocks, now left deſolate, and expoſed to the Wolves, as ſheepe without their ſheepheard, as our eyes have never ſeene: For there are already Threſcore *Ministers* in that one Dioceſſe ſuſpended, and betweene three and Fowreſcore more, have time given them now till Chriſt-tide, by which time either they muſt bid their good Conſcience farewell, or elſe their precious *Ministry*, and neceſſary meanes. Neither I thinke can it be ſhewed, that in all *Queene Maries* time there was ſo great havocke made in ſo ſhort a time of the faithfull *Ministers* of God, in any part of, yea, or in the whole Land. And now doe thoſe Counties and Countries groane under this intolerable burthen, remedileſſe, if God and the King doe not relieve them. And our neighbours houſe being thus on fire, doth it not concerne us all to looke to it? For they ſay that this ſhall be a precedent for all England.

But upon what ground is all this? What authority doe they ſhew for theſe outrages? The King? That is answered before by his ſolemne Proteſtations to the contrary. But they plead the Act of Parliament for Vniformity before the Communion Booke, wherein is reſerved a power to the *Queene with adviſe of her Commiſſioners, or of the Metropolitan to ordayne and publiſh ſuch further Ceremonies or Rites, as may bee moſt for the advancement of Gods glory, the edifying of his Church, and the due reverence of Chriſts holy Myſteries and Sacraments.* Hereupon they ground all their Innovations. But for this: Firſt obſerue, that this claue of the Act is lim-

mitted to *Queene Elizabeth*, and not extended to her Successors of the Crowne, they are still expressed. Secondly, admit it was intended to the Successors: yet it is with that qualification, *as may bee most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy Mysteries and Sacraments.* Well. To bring our new Rites to this Rule. First, doe they make to the *Advancement of Gods glory*? What? Superstitious, Idolatrous worship, of wooden Aultars? What? a complementall Crouch to Iesus, when they Crucifie Christ? What? to bow before a Crucifix? Again, for the edifying of his Church. What? by the Preaching and not praying in the Pulpit before and after his Sermon? What? by the expounding of the Catechisme? What? by reading a second Service at the Altar, where the people cannot heare it? And for due reverence to Christs Sacraments. What? by possessing the people with an opinion of a Popish reall presence? What? by offering *Christ* in sacrifice upon a Wooden Altar; By a Priest of mans making? What? by drawing the people to a new adoration, by bringing them up close to the new Altar?

But they will say, all makes for them. And who shall bee judges, but themselves who are the Church? Therefore, Lastly I answer for all that no humane rationall creature can bring the least shadow of colour, that this Act did giue the *Queene* or her successors any power to set up Popery againe. This is out of all question. But now our New Reformers are tooth and nayle for setting up Popery againe: witnesse their hoyfing up Altars in most places, as also of Images, Crucifixes with adorations, putting downe of the meanes of knowledge, as
 Prea-

Preaching, and bringing in of Ignorance, also preaching for sundry points of Popery, as Auricular Confession, praying to Saints, yea printing of such Sermons, prayer for the dead, and many other. All which while they set up with a high hand, and so as if the King gaue them authority so to doe (of which all his Solemne protestations (I say) doe sufficiently resolve us the contrary) they must needs mightily shake and unsettle the peace of the State by these their dangerous and desperate attempts, and fill the peoples minds with musings what the issue will bee, and how the King will digest these things at the Prelates hands, which tend to the most dangerous dividing and renting of the Kingdom asunder.

The next instance, is their arrogating of their Episcopall title and office of Superiority from Christ and his Apostles. This they did lately in the High Commission Court, and that upon occasion of Doctor Bastwicks cause then before them. Where hee was accused and severely censured, for writting a Booke intituled *Flagellum Potificis, & Episcoporum Latialium*: in which booke bee whipped that usurped authority of the Roman Hierarchy; through whose sides, by reason of their neere affinity or rather consanguinity, they being sensible of the smart of his whip, tooke it all upon themselves, and so, as Iudges in their owne cause, passed their Episcopall censure upon him; yea although he not only in his booke, but openly before the whole Court professed and protested, that hee medled not with those Prelates, who received and acknowledged their Episcopall Iurisdiction from Kings and Princes; and withall he alleadged and read in the audience of the Courts

fundry Statutes, as in King *Henry the eight*, *Edward the
 * I. Eliz. I. sixt*, and * *Queene Elizabeth*, which doe annex all Eccle-
 siasticall Iurisdiction unto the Crowne of England; So
 as no Prelate, or other Person, hath any power to visit
 Ecclesiasticall persons, &c. But he must have it imme-
 diately from the King; and confirmed by Letters Pa-
 tents under the great Seale of England. This Iurisdic-
 tion annexed to the Crowne of England Doctor *Bast-
 wicke* alledged in Court against that usurped Iurisdic-
 tion of the Hierarchy of Rome, which they challenge
 from Christ. Notwithstanding they alledged for them-
 selves, that they had their Episcopall authority from
 Christ, and if they could not prove it, they would cast
 away their Rochets. So they may cast their caps too,
 for any such prooffe they can bring for it. But stopping
 the Doctors mouth, that he might not plead his cause,
 they proceeded to a most grievous censure of him, in
 1000. pound fine to the King (for maintaining
 the Royalty of His Crowne against the Prelates usur-
 pation, who would plucke away that gemme from,
 it) Imprisonment, Excommunication, suspension
 from his practise in Prison, and the many miseries
 depending thereupon, and devolving upon his Wife and
 children. So as it is plaine, they usurpe, professe and
 practise such a jurisdiction, as is not annexed to the Im-
 periall Crowne of *England*, but which with the Pope,
 and Prelates of *Italy*, they claime from *Christ*. And
 this is cleere by a threefold practise of theirs. 1. Their
 censuring of Doctor *Bastwick* for this very cause, that
 hee impugned all Episcopall Iurisdiction over Gods
 Ministers, claimed from *Christ*, or the Scripture. So as
 they make it their owne cause with the Pope, and his
 Prelates

Prelates, as all holding by that title, and not from the authority of Kings and Princes : And this is according to that in Dr. *Pocklington*s Sunday, no Sabbath, where hee saith, pag. 48. Hereby wee may by Gods mercy, make good the trueth of our *Church*. For wee are able lineally to set downe the succession of our Bishops from St. *Peter* to St. *Gregory*, and from him to our first Archbishops St. *Austin*, our English Apostle, downward to his Grace, that now sits in his Chaire, Primate of all England, and Metropolitane. So hee. Thus wee see how our Prelates have no other claime for their Hierarchie, then the Popes of *Rome* have and doe make, which all our Divines since the Reformation, till but yesterday, have disclaimed, and our Prelates cannot otherwise assume, but by making themselves the very limbes of the Pope, and so our *Church* a member of that Synagogue of *Rome*. Secondly, the constant practise of our Prelates proveth this : for they neither have at any time, nor have sought to have any the Kings Letters Parents, under the great Seale of *England* for their keeping Courts and Visitations, &c. But doe all in their owne names, and under their owne Seales, contrary to the Law in that behalfe. Thirdly, in that they labour by all meanes possible to maintaine this their absolute and independed Iurisdiction, as no way depending on the King ; and namely, by stopping the ordinary course of Law, that the Kings people may bee cut off from all benefit of the Kings good Lawes, and of their native ancient Liberties ; so as it is become very geason, and a rare matter to obtaine a Prohibition against their illegall practises, in vexing & oppressing the Kings good Subjects ; nay they are growne so formidable of late

(as if they were some new generation of Giants) that the very motion of a Prohibition against a Prelate, or their Proceedings in the High Commission, makes the Courts of Iustice startle; So as good causes are lost, and Innocents condemned because none dare pleade, and judge their cause according to the Kings Lawes, whereby wee ought all to be governed. For example: the Ministers of *Surry*, who are suspended from their Ministry, and outed of their meanes and freeholds against all Law, or Conscience: yet are so disheartned and overawed, that they dare not contend in Law against the Prelate, for feare of further vexations: and they are out of hope of any fayre hearing in an ordinary Legall way. Nay when Doctor *Pastwicke* had procured a *Habeas corpus* to remove him out of the Bishope stinking prison in the Gate-house unto the Kings Bench. and thereupon was removed thither. yet notwithstanding they procured the reversing of this Legall Order, and brought the Prisoner backe againe with a vengeance and triumph to his old lodging. Thus wee see they have gotten such a power into their hands, as doth overtop and countermaund the Kings Lawes, and the peoples Liberties, Now this power they have not from the Imperiall Crowne, according to the Lawes of the Land, but it is a meere usurpation. So as being a power not derived from the King, as the immediate fountaine of it, it proves to bee at least a branch of that forraigne power altogether excluded in the Statute of 1. *Eliz. cap. 1.* And it is flatly against the Oath of Supremacy in the same Statute, which all Prelates take, wherein they professe and promise faith and true allegiance to the Queenes Highnesse, her Heires and lawfull Successors

fors, and to their power to defend all Iurifdictions, Priviledges, &c. granted or belonging to the Queenes Highnesse, her Heires &c. Now all Ecclesiasticall Iurisdiction, which the Prelates have authority to exercise, being annexed to the Crowne (as is cleere by the foresayd statute) either they must not claime it by another title, or if they doe, they are all in a *Tramunire*, and under the guilt of perjury. And whither they bee not also in a *Tramunire* for practising their Iurisdiction, as keeping of Courts, visitations, &c. in their owne names, not having the Kings Letters Patents under the Great Seale of England, I leave to the learned in the Law to judge.

But some will say, that they defend and maintaine all Ecclesiasticall Iurisdiction to bee from the King. For in the visitation Articles for *Norwich*, by *Mathew* their Lord Bishop, this is one, *Be there any in your Parish, that have denyed, or perswaded any other to deny, withstand, or impugne the Kings Majesties Authority, and Supremacy in causes Ecclesiasticall within this Realme?* First, I answer, this is a faire colour and pretence, as if it were against Papists. Secondly it is against their ordinary practise, as in the former examples. And thirdly admit they doe sincerely professe, that they have or hold no Ecclesiasticall Iurisdiction but from the King; yet the question is, whither they will say, that all those outrageous courses they now hold, and the pranks that they play in many places of the Kingdome, are by speciall warrant from the King: or whither the King by some generall warrant dormant hath given them this unlimited power, which they at their pleasure doe exercise? For instance: Will *Mathew* Lord Bishop of *Norwich* say, that

Anno 1636.
Chap. I. a 2.

that hee hath any warrant from the King, speciall or generall, for making such havocks and hurliburlies in those two great Counties of *Norfolke* and *Suffolke*, to the intollerable dishonour of God, injury to his Ministers, and people, and tending to most dangerous consequences? If hee have not any warrant, but doth it of his owne head, or by the instigation of any other Arch-Prelate, then let him looke to it, least he come to suffer as an usurper, a bringer in of a forraigne power, an Innovator, Oppressor, Persecutor and troubler of the peace of the Church and Kingdome. If he say he hath warrant for it: let him show it. But I hope hee will not father his desperate courses upon the King. What? will hee say, that the King gives him a power to exercise such unheard of tyranny and injustice upon the Kings peaceable Subjects, and Christs faithfull Ministers, and that against the Kings Lawes, and peoples Rights, all which the King hath sworne againe and againe, and solemnly protested to maintaine inviolable, as his owne Crowne? Never therefore let any man dare to pretend any such thing, so dishonourable to his Majesty. Again suppose (which yet is not to bee supposed) that the Prelates should so farre prevaile, as to procure a grant from the King to doe all those things, which of late they have done, tending to the utter overthrow of the Religion by Law established. Yet, whatsoever colour, pretext, or show could they make for this, the King (to speake with all humble reverence) cannot give that power to others, which hee hath not himselfe. For the Power that is in the King is given unto him by God, and confirmed by the Lawes of the Kingdome. Now neither God in his Law, nor the Lawes of the Land,

Land, doe allow the King a power to alter the State of Religion, or to oppresse and Suppress the faithfull Ministers of the Gospell, against both Law and Conscience. For Kings are the Ministers of God for the good of his people, as wee shewed before. But what doe I speake of this? If all the Prelates in England did never so boldly affirme, that what they doe in these extravagant courses of theirs, it is by warrant from the King: I would be so far from giving any credit unto them herein that I should be the first that should addresse my humble complaint to his Majesty of such dishonour done unto him, and humbly petition his Majesty to vindicate his honour from the least suspicion of his giving way to, or countenancing the Prelates in such their practises, as cry up to heaven for vengeance upon their heads.

This I have urged the more, both in reverence to his Sacred Majesty whose honour I cannot iudure should receive the least blemish; and also in reference to the point in hand, because such usurpation of the Prelates tendeth directly to make a division betweene the King and his subjects, contrary to that which we teach here, that good Subjects must cleave to their God and King without separation and defection, which is by the ligaments of good Lawes, which being broken, they are as the resolution of the nerves in the naturall body, or the cutting in sunder of the sinewes, whereby the head and members are united and compacted in one intire body. And therefore this claime, which the Prelates make, of their Prelation and Iurisdiction over Christs Ministers *jure divino*, being repugnant not only to the cleare Scripture, forbidding all such domination as they practise (as *Math. 20. 25.* &c. *Marke 10. 42.* &c. *1. Pet. 5. 1.* &c.)

&c.) for which they have neither the example of Christ, nor of his Apostles, nor of any ancient Bishops, but principally of *Diotrephes 3 Iohn. 10.* whom they imitate in affecting of preeminence, in opposing *Iohn* the Apostle, in excommunicating the Preachers, in pra-ting against them with malicious words and the like; but also to the Kings Crowne, to the Lawes of the Land, and consequently to the Liberties of the Subjects: I know not with what warrant or Conscience any Minister of Christ can submit to the Practises of these men, tending to the ruine of the Kingdome of Christ in this Land, and consequently of the whole Kingdome and State.

Now all these instances alledged are so notorious, (some of them fresh in memory, and many witnesses of them yet living, being done but the other day, and others yet present before our eyes) that they cannot bee denied, and their notorioufnesse makes them the more pernicious, as tēding to corrupt the Kings good peoples hearts, by casting into them feares, and jealousies, with sinister affections towards their King, as if hee were the prime cause of all those grievances, which the Prelates in his name doe oppresse the Kings good Subjects withall. But Trust in the Lord (as it is my dayly prayer) that hee will preserve the hearts and affections of his people close and intire to their King, and that he will discover both to the King and his people these treacherous practises of the usurping Prelates, that so neither the King may thinke evill of his good people, nor they have the least jealousy, that his Maiesty approveth and countenanceth, much lesse willeth and commaundeth his Prelates to cōmit these their intollerable outrages.

Well

Well, come weenow to a second use, which is of Exhortation and admonition to all good Subjects, above all things to beware of those, that cunningly insinuate themselves betweene the barke and the tree, that labour to divide the head from the body, and the body from the head, by casting bones betweene the King and his good Subjects. And here (Beloued) let me in the name of the Lord admonish you, that whatsoever passages, or outrages you see to bee done by the Prelates, although they doe never so boldly pretend the Kings name for it, yee believe them not. Let never any Sinister opinion concerning his Sacred Majesty creepe into the cloffet of your breasts, and as a Snake either sting or poyson your true & loyal hearts towards him. And therefore beware of all those Factors for Antichrist, whose practise is to divide Kings from their Subjects & Subjects from their King, that so betweene both they may fairely erect Antichrists throne againe, where it had beene in a good measure throwne downe, and cast out, yea by this time utterly rooted out of this Land, if he had not had such strong Sticklers as his Iesuites and Priests, yea the Prelates themselves (as their practises plainly show) to keep him in life, and to set him upon his feet againe. But yee Beloued, abhorre these Factors. And if ever they should so farre prevaile as to open a wide breach to let in a forraigne enemy (which these their practises and proceedings pretend, and tend unto) then shew your selues like those faithfull servants of *David*, sticke close to your King, and if any danger come neere his sacred Person, step betweene, and let the losse of your owne precious life, rescue and secure his, who is worth ten thousand of us. And so much for this point.

Point.

Exod. 20.
Math. 22.
38.

The next point ariseth from the order of these words, *Feare thou the Lord, and the King*: That is, First, *Feare the Lord*, and then *the King*. It imports thus much: That all our obedience to Kings and Princes, and other Superiors, must be regulated by our obedience to God. Wee must so obey men, as wee doe not there in trench or dath upon Gods Commandement. God must first be served. Therefore in all Commandements of man, wee must consult with Gods Commandements or Law, that it be not repugnant unto it. This is also intimated in the order of the two Tables, the First concerning our duty to God, and the Second to our Neighbour. And Christ tell that Questionist in the Gospel, *This is the first and great Commandement, to wit, to Love God with all our heart, and the second is like unto it, Thou shalt love thy Neighbour as thy selfe*. And the like orders it set downe, 1. Pet. 2. *Feare God: Honour the King*. First *feare God*.

And this stands with good reason. For, First, the King is Gods Minister and Vicegerent, and commands as for God, so from God, and in God. So as it is his office to command nothing against God.

Secondly, If Princes shall commaund any thing against God, and his Law, then we must remember, that we are Gods servants too, and therefore must obey man in nothing, that stands not with our obedience, first to God. For this cause the same word of God is a rule both for the King, how to cary himselfe in governing, and for every Subject, how to cary himselfe to the King, and first unto God.

Thirdly, otherwise to obey, or feare man before God, and so above or against God, is to make an Idol of man,

in placing him in a throne above God. This is that feare of man, which bringeth a snare (Pro. 29:25.) but *who so putteth his trust in the Lord, shalbe safe.* So as the feare of man which brings a snare, argues, a failing of faith in God. And this is a plaine defection and falling from God, when man is obeyed against, and above God.

The use hereof is manifold. 1. For reprehension. Vse.
2. For Instruction. 3. For Consolation.

1. For reprehension of refutation of these that so advance mans ordinances, and commandements, as, though they be contrary to Gods Law, and the fundamentall Lawes of the State, yet so presse men to the obedience of them, as they hold them for no better then Rebels, and to * deserue to be hang'd, drawne, & quartered, that refuse to obey them. And the chiefe Masters of his Mystery, are the Iesuites in their blind obedience: and they have gotten too many Doctors to be their Disciples, and broachers of this new Doctrine. New I call it, because it is flat contrary both to the expresse Scriptures, and to the judgement of all Divines in all ages of the Church. And because this their doctrine is So brieve now adayes, I will fet downe some Examples of the ancient Doctors judgement in this point. And I will relate them out of *Gratian* himselfe. As, out of *Augustine*: *It is not alwayes evill, nor to obey the Commaundement, when a Lord commaundeth those things which are contrary to God. Then he must not be obeyed.*

** As one sayd to a Minister in Suffolke, for refusing to doe that which was not agreeable to Gods Commandment. See before. Causa. II. Qu. 3. Non semper malum est non obedire præcepto, cum Dominus jubet ea, quæ sunt contrarie Deo. Tunc ei obedientum non est. Augustinus.*

And Hieron. in Epist. ad Ephes. Si Dominus ea jubet, quæ non sunt adversa Sanctis Scripturis, subiciatur Domino servus: Si vero contraria precipit, magis obediat spiritus, quam corporis Domino. Et infra: Si bonum est, quod precipit Imperator, jubentis exequere voluntatem. Symalam, responde, Oportet Deo magis obedire, quam hominibus. Hoc ipsum & de servis apud Dominos, & de uxoribus, apud viros, & de filiis apud Patres, quod in illis tantum debeant Dominis, & Viris, Parentibusque esse subiecti, quæ contra Dei mandata non sunt. Ambros. Julianus Imperator, quamvis esset Apostata, habuit tamen sub se Christianos Milites, quibus cum dicebat, producite aciem cum defensione rei publicæ, obediebant ei: cum autem diceret eis, Producite arma in Christianos,

beyed. And Hierome: If a Lord command those things which are not contrary to the holy Scriptures, let the Servant bee subject to his Lord: but if hee command contrary things, let him obey rather the Lord of his Spirit, then of his body. And a little after: If it bee good which the Emperour commandeth, execute the will of the Commander: If evill, Answer: It behooveth to obey God, rather then men.

And this also concernes Servant to their Masters, and Wives to their husbands, and children to their Parents, that they ought in those things onely to obey their masters, and husbands and parents; which are not contrary to Gods Commandements. And Ambrose: Julian the Emperour, although he were an Apostate, yet he had Christian Souldiers under him, to whom when hee said, bring forth your army for the defence of the Commonweale, they did obey him: but when he

he sayd unto them, Draw out your weapons against the Christians, then they acknowledge the Emperour of heaven.

Againe *Aug.* Hee which resisteth the Power, resisteth the Ordinance of God. But what if that be commanded, which thou oughtest not to obey? Here surely regard not the Power. Observe the degrees of humane Lawes: If the Substitute shall commaund that which ought not to bee done: Yet if the Proconsul command the contrary, thou doest not contemne the power, if thou choosest to obey the greater. Nor ought the lesser bee angry, if the greater bee preferred. Againe, if the Consul himselfe commaund one thing, and the Emperour another: If the Emperour commaund one thing, and God another: what thinkest thou? the greater power is God. Pardon O Emperour: Thou threatenest a prison, He hell. Here then thou must take thy faith as a Shield,

stianos, tunc cognoscant imperatorem Cal.

Aug. ibid. Qui resistit potestati, Dei ordinationi resistit: Sed quod si illud jubeatur, quod non debeas facere? Hic sane contemne potestatem. Ipsos humanarum legum gradus adverte: Si aliquid jusserit Curator, faciendum est; tamen si contra Troconsul jubeat, non utique contemnis potestatem, si eligis majori servire: Nec his minor debet, irasci, si major prelatum est. Rursus si ipse Consul aliquid jubeat, & aliud jubeat Imperator: vel si aliud jubeat Imperator, & aliud Deus: quid judicas? Major Potestas Deus. Da veniam O Imperator: tu carcerem, ille Gehennam minatur: Hic jam tibi assumenda est fides tua,

tua tanquam Scutum, in quo possis omnia ignea iacula inimici extinguere. Et alius Pater: Si quis alterius erreri consensit, sciat se cum illo simili modo culpabilem iudicandum. Et Isidorus. Si quis prohibet vobis, quod à domino preceptum est: vel rursus imperat fieri, quod Dominus prohibet: execrabilis sit omnibus, qui diligunt Deum. Item, is qui præst, se præter voluntatem Dei, vel præter quod in Sanctis Scripturis evidenter præcipit vel dicit aliquid, vel imperat: tanquam falsus testis Dei, aut Sacrilegus habeatur. Cum ergo Subditi excommunicantur ideo, quia ad malum cogi non possint, tunc sententia non est obediendum: quia iuxta illud Gelasij: Nec apud Deum, nec

Shield, wherein thou mayst quench all the fiery darts of the enemy. And another Father: If any consent to anothers error, let him know he is to be judged as equally culpable with him. And Isidor. If any forbid you that, which is commaunded of the Lord: or againe, commaund that to be done, which the Lord forbiddeth: let him be execrable to all that love God: Also hee that ruleth, if hee, either prescribe or commaund any thing, besides the will of God, or besides that which hee evidently commandeth in the holy Scriptures: Let him bee accounted as a false witnesse of God, or a sacrilegious Person. When therefore the people are excommunicated, even because they cannot bee compelled to evill: then they are not to obey the sentence: because according to that of Gelasius, neither with God, nor with his Church doth a wicked sentence bind any man. So in Gratian. I will adde one more out of Bernard. O spouse of Christ, so obey man, as thou offend not the will of God. In evill

evill workes never be obedient. Do not obey in evill any Power, although penalty compell, if punishments be threatned, if torments bee set before thee. It is better to suffer death, then to fulfill wicked commands. It is better for a man to bee killed, then to be adjudged to eternal damnation. So Bernard.

Noli obedire in malo cui quam Potestati, etiamsi pœna compellat, si supplicia imminuant, si tormenta occurrant. Melius est mortem pati, quam mala jussa imp'ere. Melius est ab homine jugulari, quam aeterno judicio damnari, &c.

*nec apud Ecclesiam c-
jus, quemquam gra-
vat iniqua Sententia.
Et Bernard: de mode
bene vivendi. cap. 19.
O sponsa Christi, ita
obedias homini, ut non
offendas voluntatem
Dei. In malis operibus
nunquam sis obediens.*

I shall need to say no more to convince the novell impiety of those, who doe with all rigor impose, and the sinfull infirmity at least, if not base cowardise of them that obey such commaunds, as not only Gods word, but even their owne Consciences tell them, they ought not to doe. Blush then and be ashamed, O all ye Iesuiticall novell Doctōrs, that suspend, excommunicate, persecute with all fury Gods faithfull Ministers, and all because they will not, they may not, they dare not obey your wicked Commaunds, which are repugnant to the Lawes both of God and man: Certainly hell enlargeth herselfe for you, and your damnation sleepeeth not, if you speedily repent not. Shall honest Christians and good Subjects, be as rebels, factious, and I wott not what, because they will not obey your factious rebellion against God? I say, will not. This seemes a fore word, and you lye at catch, If a Minister

L

say,

say, *he will not*. Why I pray you? Is this so hainous a word? What say you then to the 3. Children, when the King himsele in person threatened them with his fiery fornace? *O Nebuchadnezzar, we are not carefull to answere thee in this matter. If it be so, Our God whom we serve is able to deliver us from the burning fiery fornace; and he will deliver us out of thy hand, O King. But if not, be it knowne unto thee, O King, that WEE WILL NOT serve thy Gods, nor worship thy golden Image, which thou hast set up; See, WEE WILL NOT.* The Scripture sets this downe thus in Commendation for them, and for imitation to us in like cases.

Well, the second use is for instruction, concerning the duty of a Christian in this point, and the rather, in regard of the snares; which Satan layeth to intrap soules this way in these dayes, by the new Iesuiticall doctrine of blind obedience. As therefore the Apostle

1 Iohn 4. 1. Iohn saith, *Beloved, believe not every spirit, but try the Spirits, whether they be of God, because many false Prophets are gone out into the world: So I may say here: Many false Prophets are now abroad, being possessed with the spirit of the Beast, which so magnifie the power of man, and his authority in commaunding, that ipso facto all must yeeld obedience thereunto, without further adoe. Now this spirit is knowne by opposition to God and his word. It setteth man above God, above his word: and therefore we must beware of it. We must therefore So obey God in the first place, by guiding our selves in all things according to his word, as no commaund of man prevaile with us to crosse that. It is for beasts without reason, to yeeld a blind obedience to their Masters: but men, are of another*

other flampe, who have not only reason, but religion to be the rule of their actions.

The last use is for Consolation to all those that follow this rule. For howsoever obedience to God, and the not obeying of mans unjust commaunds fares ill in the world oftentimes, and never more, then in these dayes of ours, wherein though wicked Imposers are not able to give any other reason of their impious commaunds, but *Volumus* and *Iubemus*, *Sic volo*, *sic jubeo*, *stat pro ratione voluntas*, so as if present obedience be not yeelded, they cry out, Rebels, they suspend, excommunicate, sequester, undoe, threatening moreover halter and hatcher, as was noted before: yet a faithfull, honest, godly Minister, or Christian, being constant to his God and to his Word, as *Daniel* and the three Children were, shall find it more happy and comfortable to keep his Christ, and a good conscience, though with the losse of all these outward things, then to hold them with the losse of his conscience, and confidence in his Lord and Master Christ. Yea and herein have wee cause to comfort our selues, and to blesse the name of our God, who hath not left himselfe without witnesse, but hath raysted up many zealous and couragious Champions of his truth, I meane faithfull Ministers of his word, who choose rather to loose all they have, than to submit and prostitute themselves to the wicked unjust, and base commands of usurping Antichristian *Mushromes*. Surely this is an infallible signe to perswade me, that God will not desert his cause, seeing hee thus stands by his Servants, making *them* * *more then Conquerers through him that loveth them*. Yea their very not yeelding in this battell, is a present victory. For as the Holy

*Iustum &
tenacem
Propositi
virum, Non
Civium ar-
dor prava
jubenitum,
Non vultus
instantis
Tyranni,
Mente qua-
tit solida,
Horat.
Hic murus
abenius
esto, Nil con-
scire sibi nul-
la pallefcere
culpa.
* Rom. 8.*

* Revel.

12. 11.

* The Churches of
Christ.* That is
Carnall
men, that
love the
world, and
preferre it
before hea-
ven.

* Revel. 17.

13. 14.

Ghost saith: *They overcame by the blood of the Lambe, and by the word of their testimony, and they loved not their lives unto the death. Therefore rejoyce yee * heavens, and yee that dwell in them. Woe to the * inhabitants of the earth.* And surely this shall be the certaine issue of that maine battell, that is now a fighting betweene the Beast, and Christ, betweene the Dragon & the Lambe. For though the Kings of the earth have one minde, and give their power and strength unto the Beast: So as all these *make warre with the Lambe: yet the Lambe shall overcome them: for hee is the Lord of Lords, and King of Kings: and they that are with him, are Called, and Chosen, and faithfull.* Yea even those *ten hornes*, even all those Kings that take part with the Beast, *these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burne her with fire.* So as Antichrist with all his traine and confederates for all their malice, power, pollicies and machinations, that *Babylonian Tower*, with all their strong walls mounting up to heaven, must all downe to the ground: and then it shall not repent those, that have been *faithfull unto death, who shall receive a Crowne of life.*

Come wee now to the last point in the exhortation, which is the connexion of these two, the feare of the Lord, and of the King. Whence we learne.

Point.

That the feare of the Lord, and of the King, (their order duely observed) ought not to bee separated. No more, then the two Tables of the Decalogue. For God must so be honoured, as we doe also in the second place honour our Superiours: And our Superiours must so be honoured, as in the first place wee honour God; as was said before. Separated they must not bee. For they
are

are like the two pillars in the Porch of *Salomons* Temple, the one Strength, the other Stability, which beare up the most beautifull Fabricke of the Church and State well compacted together, and established in the true feare of God, and of the King.

Here then are condemned sundry dividers in this kind. As first, the Anabaptist, who deny lawfull Magistracy. They pretend to feare God, but they refuse to honour the King with their obedience. And therefore they doe not truly feare God.

Secondly, heere are condemned the Papiſts, who divide and separate the feare of the Lord from the feare of the King. And that two wayes. 1. In that they allow by their good will, no honour, feare, or obedience to Kings from their Subjects, unlesse they will kisse the Popes toe, that is, acknowledge the Popes Supremacy, as well in Temporalities as in Spiritualities. For the Pope challengeth a power over all Kings and Princes, comparing himſelfe to the Sunne, and the Emperour, and so Kings & Princes to the Moone, which is 47 times lesse then the Sunne, and must borrow their light and lustre from the Pope, as from the Sunne. As *Cupers* one of their Canonists saith,

L 3.

The

Decretal. Greg. De Majoritate & obed. l. 1. tit. 33. Innocent. 3. Chap. 6. Solita. Episcopus non debet subesse Principibus sed praeſe. Duo magna Luminaria, Pontificalis, & Regia Potestas. Et quanta est inter ſolem & Lunam differentia, tanta inter Pontifices and Reges. Ergo Pontificalis dignitas est quadragesies septies major reguli dignitate. Gloſſ. ibid. Rodolph Cupers Comment. ad C. Oportebat. 79 distinctio. Art. 7. n. 62.

Pag.

pag. 257. *Papa conferens Imperium Cæsari, illius jura à se non abdicat, cum solum exercitium imperandi conferat: cum directum Imperij Dominium penes Deum remaneat, & consequenter, penes Papam. And Iohn. à Capistrano: de Papa & Concil. autoritate. Page 92. Humilitatis causa Summus Pontifex motus dicit se nolle usurpare regiam dignitatem, vel Imperialem auctoritatem. And Pag. 94. Papa tanquam Christo flectatur omne genu. And: Ipse excommunicare & privare potest Imperatorem. Ipse potest aliquem absolvere ab obligatione qua tenetur homini, de plenitudine potestatis quam habet.*
** Summus Pontifex Tiara coronatur, quam regnum*

The Pope conferring the Empire upon Cæsar, doth not abandon the Priviledges thereof from himselfe, seeing hee conferres onely the exercise of ruling: Seeing the direct dominion of the Empire is resident in God, and consequently in the Pope. And Iohn à Capistrano, (or of the halter) saith: It is for humility sake, that the Pope is moved to say, that he will not usurpe the regall dignitie, nor the Imperiall authority. Let every knee bow to the Pope, as unto Christ. And, Hee the Pope may excommunicate & deprive the Emperor: and absolve any man from his allegiance, which he oweth to man, by the plenitude of power which hee hath. And Angelus * Rocca in his *Vaticana Bibliotheca*, pag. 5. The Chiefe Pontife (or Pope) is crowned with a Tiara, or round bonnet, which they call the Kingdome of the World; and his 3. Crownes doe represent the Imperiall Regall, and Sacerdotall, that is, the plenary and universall authority of the whole world. By the round Bonnet

net the Imperiall power is figured : by the Miter the Pontificall & spirituall. So hee. Thus wee see this gréat Antichrist exalts himselfe *above all that is called God , or that is worshipped.* Thus hee intercepts from the King that feare and obedience which is due vnto him from the Subjects , and takes it to himselfe. And thus hee not onely separates the feare of God , and of the King, but destroyes them

regnum mundi appellant : & tres ejus Coronae Imperatoriam , Regiam , & Sacerdotalem , plenariam scilicet , & universalem totius orbis auctoritatem representat. Per Tiara Imperialis & temporalis potestas : per Mitram Pontificia & spiritualis.

both , in assuming and usurping them both to himselfe, as being both God and the King. Secondly , They separate Gods feare from the King in this , that they altogether free all their Votaries , and infinit Orders from the terrene power of Kings and Princes. As the Pharisees did nose-wipe Parents of the obedience of their Children by their device of * *Corban*. And as our * *Mat. 15.5* Prelates (right chips of the old blocke) doe labour tooth and nayle to withdraw their necks from under the yoke of the Kings Lawes ; which their practise plainly prooveth, as we touched before.

A second sort come here to be reprovved , that on the other side separate the feare of the King from the feare of the Lord : and those are such as attribute to Kings such an unlimited power , as if hee were God Almighty himselfe ; so as hereby they would seeme to ascribe that Omnipotency to the King, which the Pope assumes , and his *Parasites* ascribe to his Holinesse. And this these *Parasites* and paramours of Kings

Kings Courts doe, not for any true love, or reverence they beare to the King, but in speciall for these ends :

1. That they may by this meanes nourish a heart-burning betweene the King and his good Subjects, that so they may never meet together in Parliament, for the redressing of those many enormities and grievances both in the Church and commonweale, whereof these make-baites are the principall causes; and so least they might bee brought *Coram*. Secondly, that so they may by

Invidia seculi non invenire Tyranni, Majus tormentum.

their intoxicating flattery so indeere the King unto them, as to his most intire and intimate friends, and the onely Supporters of the Prerogative royall; for as much as they have justly incurred the hatred of the whole Land, and so lye open to all the hazards, which envy may bring them into. Thirdly, by this meanes they are bold to usurpe a lawlesse and unlimited power over the Kings good Subjects, as if their advancing of Kingly power above its limites, were but to serve their owne turne in executing their lawlesse tyranny, by a kind of borrowed and abused regall power. And lastly, that they may by this meanes trample the Lawes and Liberties of the Subjects under their feet, and in fine bring the whole State of the Kingdome, King and all, under their gidle. For they must be true to their Principles, whereof this is one principall. * *Episcopus non debet subesse Principibus, sed praesse.* A Bishop ought not to be subject to Princes, but to rule over them. And this they have sufficiently proved by their late practises, wherein they exercise a transcendent power over all Lawes both of God and man; but whence they have it, I suppose themselves want good evidence, and I hope will be afraid to say, *the King hath given them that Power,*

* *Decret. de Major. & Obed. Tit. 23 Innoc. 3. Illustrissimo Imperatori Constant.*

which

which himfelfe would never either pra^ctife or yet challenge , as which God never difpensed to any humain Creature , and which his Majefty hath fo often folemnly protested againft , as we fhewed before. And thus (I fay) thefe men crying up , and exacting univerfall abfolute obedience to man : they doe hereby caft the feare of God, and fo his throne, downe to the ground.

Let this then in the leaft place teach men how to keep this knot of the feare of the Lord , and of the King , inviolable. For to feparate them destroyeth both. And this is both the doctrine & pra^ctife of true Chriftians , and that of old. For *Tertullian* faith , that though the Chriftians were traduced to the Emperour , as if they were enemies to the State : yet thofe traducers, as the *Albiniani Nigravi* , &c. Were found to be thofe enemies. But * a Chriftian

(faith hee) is enemy to none, much leffe to the Emperour : whom knowing to be ordayned of his God , hee muft of neceffity both love and feare, and honour , and wifh him fafe. Wee therefore love the Emperour, fo farre as it is both lawfull for us , and expedient for Him, as a man next under God : And whatfoever he is , he hath it of God, being leffe then God alone. And this hee himfelfe willeth. For hee is fo greater then all , while hee is leffe then the onely true God. Therefore

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we

* *Tertull. ad Scapulam lib. initio. Chriftianus nullis eft hoftis ne dum Imperatoris : quem fciens à Deo fuo constitui , neceffe eft, ut ipfum diligit , & revereatur , & honoret , & falvum velit, &c. Colimus ergo & Imperatorem fic , quomodo & nobis licet , & ipfi expedit ut hominem à Deo fecundum : & quicquid eft , à Deo confecutum , fola Deo mino.*

*minorem. Hoc & ipse
volet. Sic enim omni-
bus maior est, dum so-
lo vero Deo minor est.
Itaq; sacrificamus pro
salute Imperatoris, sed
Deo nostro & ipsius:
Sed quomodo præcipit
Deus, puraprece.*

** Et Tertull. Apolo-
get. Temperans: Ma-
jestatem Cesaris in-
fra Deum, magis il-
lum commendo Deo,
cui soli subijcio: sub-
jicio autem, cui non
adequo. Non. n. De-
um Imperatorem di-
cam, vel quia mentiri
nescio, vel quia illum
deridere non audeo, vel
quia nec ipse se Deum
volet dici, si homo sit.
Interest hominis Deo
cedere. Satis habeat
appellari Imperator.
Grande & hoc nomen
est quod à Deo tradi-
tur. Negat illum Im-
peratorem, qui Deum
dicit. Nisi homo sit, non est Imperator, &c. Sed quid ego
amplius, &c.*

we Sacrifice for the safety of the Emperor, but to our God, and his: but as God hath commanded by pure prayer. For the Propitiatory Sacrifice of the Masse was not knowne in those primitive times.

And againe the * same Author in another place speaketh to this purpose thus: Placing the Majesty of *Cesar* beneath God, I doe the more commend him to God, to whom alone I subject him: and I doe subject him, to whom I doe not equall him. For I will not call the Emperor God, either because I know not how to lie, or because I dare not deride him, or because neither himselfe will be called God, if hee bee a man. It behooves man to give place to God. Let it suffice him to bee called Emperour. This also is a great name, which is given of God. Hee denyes him to bee Emperor, that calls him God. Vnlesse he be man, he is no Emperor.

But

But (saith he) what need I speake more of Christi- *Sed quid*
 an Religion and Piety towards the Emperour? *Quem ego amplius*
necesse est suspiciamus &c. Whom wee must of necessi- *us, &c.*
 ty honour, as Him, whom our Lord hath chosen, that I
 may truely say, he is the more our *Cesar*, as hee is ap-
 pointed of our God, therefore as being mine, I doe the
 more labour for his safety, So *Tertullian*. So wee also.
 And herein may all true Christians triumph, and make
 a holy boast against all Iesuiticall Sycophants, that
 doe traduce them to Kings and Princes, as enemies to
 their goverment: What one Protestant can they bring,
 that ever committed treason against his King, or lifted
 up a hand against his Sacred Person? But wee can fill
 large volumes of Examples (if need were) of Iesuites,
 Priests and Prelates, that have beene notorious traitors
 to their Emperours, and Kings, and some of them, that
 have laid violent hand upon the Lords anointed. And
 howsoever they cry thiefe first, and their cry being low-
 der, prevailes most, especially being ushered in with
 the very name of Puritan (as of old * the very name of * *Tertul.*
 Christians, was crime enough) yet they which thus a- *Non scelus*
 buse the eares of pious Princes, both by base flattery, *aliquod*
 and mallicious traducing of good men, the Kings good *in cause*
 Subjects, unto His Majestie, incensing him against *esse, sed*
 them, that so they may more easily worke their owne *nomen. Apo-*
 mischievous ends: these will be found to bee the great *loges. adver-*
 theeves, as will appeare by that, which now followeth *sus gentes.*
 in these words:

And meddle not with them, that are given to change. *Point.*

These words are an admonition to all that feare the

Lord and the King, not to meddle with them that are given to change, that is, not to have fellowship, or partnership with them, as before was opened.

The point we learne hence, is, That the true servants of the Lord, & subjects of the King, ought not to joyne with those, that are given to change, whither it bee in the State of Religion, or of the Common-weale. This is confirmed, first, with sundry places of Scripture. As Prov. 22. 28. *Remove not the ancient Land-marke, which*

* Lavater in
hunc locum.
Et Mercen-
rus.

thy Fathers have Set. This alludes, as * Divines interpret, to the alteration of the State of the true Religion, & of good Laws. So Eccl. 10. 8. *Who so breaketh an hedge, a Serpent shall bite him.* An hedge is a bounder, or fence, betweene man and man. This is forbidden with a curse, Deutr. 27. 17. And the Princes of Iuda were reprovved, as those, *That remooved the Bound,* to wit, of the Lawes, Hose. 5. 10. Which * Zanchie expounds as the other.

* Zanch.
Comment. in
Hos. 5. 10.
† Gloss. Or-
din. Qui
transferunt
terminos,
aliud præ-
dicant, quam
ab Apostolu
acceperunt.

And the Ordinary † Glossie expounds it of *Trelates*, (which would be accounted Princes) *that remoove the bounds*, that is, *Preach other doctrine, then they have received from the Apostles.* So as the Doctrines of the Apostles are the ancient Bounds, which must not bee remooved.

Now With Innovators, such as feare the Lord, and the King, must not meddle nor pertake, and that for sundry waighy reasons.

Reasons.

1. Because the accessory is equall with the principall, both in fact and punishment. As Obad. 11. *Edom is as deeply charged, as the Heathen actors, for but looking on, while they spoiled his brother Iacob, and tooke*

took no compassion on him, much les ayded him against his enemies. And in our Law, *misprison of Treason*, that is, concealement of it, is punishable, as treason. So when wee see wicked men goe about by their Innovation, to undermine and overthrow the State of Religion, and of the Common-weale, if wee be silent, and doe not detect them, nor labour to defeate them, but out of a base feare, hold our peace, when the State of things cal upon us to speak: we shal be found guilty before God, (though the State take no notice of it) of the same Sinne with them, and so pertake of the like punishment.

2. Because * Innovation of Religion, and the Republike, is, and ever hath beene held dangerous to a State; especially when the change is for the worse. As
 1. in point of civill goverment, to change a Kingdome, settled on good Lawes, into Tirany, is very dangerous. And ever States have beene wary hereof. Inſomuch as the *Locrians* ordained, that *whoſo would motion a new Law, ſhould come with an halter about his necke, that if it were not liked, hee ſhould be hanged in his halter.* And it was the ſpeech of *Heraclitus Epheſius*: That *Citizens ought to fight no leſſe for their Lawes, then for their walls.* Because a City may ſtand without walls, but without Lawes it cannot. For a State can no more ſtand without good Lawes, as it were the Soule of it, then the body can live without the ſoule. *Lycurgus* therefore, to preſerve his Lawes unto perpetuity, covenanted with his Citizens, that they ſhould alter nothing, till his returne: whereupon he voluntarily became a perpetuall exile from his Countrey. * *Ariſtole* compares changes in a State, which at firſt ſeeme but ſmall and inſenſible, to the expenſes of a

* *Pafai me-
tobolai tha-
natapho-
rei. A Ma-
xime in the
Politicks,
malifla to-
micron
pholatein.
Ariſt. de
Repub.
lib. 5.*

*Demofth.
Oratio
Contra
Timocr.
Apud Diog.
Laertium.
Cives non
minus o-
portere,
pugnare pro
legibus,
quam pro
manibus.
Lavater in
Pro. 22. 28.*

M 3

howſe

* *Eu men tais, oukekramonais politeiais, &c. Ariſt. de Repub. lib. 5.*

howse, and the wasting of a mans substance by little and little, which in a short time consumes all. And in his Third Booke *ibid.* Shewing the difference betweene a King, and a Tyrant, hee saith, The Citizens defend with Armes their King, but Strangers a Tyrant. For Kings doe rule according to Law, and over-willing Subjects : But Tyrants against their wills. So as Kings have a Guard of their people, but Tyrants against them. So hee. Whereby we see the usefulness of good Lawes, as combining King and peoples, as the head and members. Secondly, in point of Religion. A notable example hereof we have in Deut. 13. Where *if Sonnes of Belial have drawne a City of Israel to Idolatry, upon the inquiry of the Truth, all Israel is to smite the Inhabitants of that Citie, with the sword, destroying utterly all therein, both man and beast with the edge of the sword, and the whole City with all the spoile therein shall be consumed with Fire, and made a heape for ever, that so Israel may be guiltlesse, and blessed of God.* So for all Ieroboams policy, which yet to carnall judgement seemed very subtilly, and safe for his Kingdome, the erecting of his Calues proved the bane of his House, and Kingdome for ever. And the like ruine fell upon *Jerusalem* afterward, with the *Babylonian* Captivity for 70. yeeres. And the cause was partly changing of the Lawes (whereof before) and partly and especially changing of Religion, as these two changes goe commonly hand in hand together. So *Iere. 2. 36. Why gaddest thou about so much, to change thy way? So vers. 11. Hath a Nation changed their Gods? which yet are no Gods. But my people have changed their glory, for that which doeth not profite.* And *Esay*, puts all together: Saying, *The earth is besiled under the Inhabi-*

tants thereof, because they have transgressed the Lawes, changed the ordinance, broken the Everlasting Covenant: Therefore hath the curse devoured the earth, and they that dwell therein, &c. Innovation in Religion breeds oftentimes troubles and distractions, especially after a long settling. And for this cause the first Reformers of our Religion were very tender of settling such an exact reformation in all things, as perhaps they desired. As the Lord *Cromwell* having set forth the Psalter in English, with omission of the Letany: there was such discontent about it, as hee was forced to put it in againe. Some indulgence must be given. According to that ob-

servation of * *Beatus Rhenanus* upon *Tertullian*: it was needfull, (saith hee) in ancient times to give indulgence to Christians in many things, who commonly when they were old, were converted from Paganisme to our Religion, with great difficulty relinquishing those things, unto which throughout their whole life they had bene accustomed. So he. And although but a few Ceremonies were retained, and so limited by Act of Parlia-

ment: yet old Doctors popishly affected doe so doate upon their humane inventions, and their old mother of Rome her superstitions, that they cannot bee in quiet till *res novas moliendo*, they may set up Popery againe in her full equipage, though thereby they hazard not only the peace and welfare of the State (which every good

* *Beati Rhenani Annotation. in Tertull. librum de corona militis, opus erat olim multa Christianis indulgere, qui plerumque jam Senes de Paganismo ad nostram Religionem convertebantur, difficulter ea relinquentes, quibus per omnem vitam assueverant.*

Patriot

Patriot ought to bee more tender of, then of his owne life) but themselves too, as followeth in the next reason.

* Vt semen-
tem feceris
ita & me-
tas.
Authorem
repetit sce-
lus. In au-
thorem sce-
leris redie-
runt sua.
Sen.

Numb. 16.

Revel. 18.4

For, thirdly, its dangerous to meddle with these Novellers, because such doe bring commonly an old house upon * their owne heads, and so consequently upon them, that joyne with them. First upon themselves. *Ecel. 10. 8. Hee that diggeth a pit, shall fall into it: and Who so breaketh an hedge, a Serpent shall bite him.* So *Hos. 5. 10. Princes of Judah were like them that remoove the bound: therefore will I powre out my wrath upon them as water.* And *Esay. 29. 16. Surely your turning of things upside downe shall be esteemed as the Potters clay.* What befell *Corah, Dathan, and Abiram, Numb. 16?* What *Achitophel?* What *Absolom?* And not only the principall actors, but the fautors and complices, such as partake with them, are served with the same sawce, the same punishment. Therefore *Moses* warneth the people to avoid, & not to come neere the tents of those rebels, least they be swallowed up with them. As the voyce from heaven warnes Gods people to come out of *Babylon*, saying, *Come out of her my people, that yee be not partakers of her sinnes, and that yee receive not of her Plagues.* It is historied of *Tarquinius Superbus*, that because hee went about to turne the Regall government into a Tyranny, and so committed many outrages, the Romans for that cause banished the very name of *Tarquinius* out of their dominions. And King *James* doth in two words excellently expresse both the nature and event of such, as would turne the Regall goverment, established upon good lawes, into a lawlesse Tyranny, by terming them (as was touched before) *Vipers and Pests: Vipers eate through*

through their dams belly ; and Pests ; the Pestilence destroyeth not onely the house where it is , but all that adjoyne unto it. And *Esay* saith , *They hatch Cockatrice egges , and weave the Spiders webbe : hee that eateth of their egges dieth and that which is crushed , breaketh out into a Viper.* Nothing but destruction and calamity is in their paths. The Spiders webbe is to catch the flies. And notwithstanding the Spider loves to be in Princes Palaces (as *Salomon* sayth) where shee may fasten her netts on high , and bee out of the reach of the broome : *Prov. 30. 28.* Yet (as the Lord saith) though they make their nest as high as the Eagle in the rocks , or among the Starres , thence will hee bring them downe. All *Hamans* Cobwebbs could not preserve him from his owne gallows , but make a halter for him. *Obad. 4.*

And the calamity and ruine of these innovators is described in the 22. verse : first, by the suddainenesse & unexpectednesse of it : for their calamity shall rise suddenly : 2. By the manner of it , *shall rise* , as it were from beneath them ; whereas their height seemes to secure them from all danger as trampling all under their feet , and who shall be able to bring them downe ? yet by that , which seemes to them most contemptible , shall they fall ; from that which is below them shall their calamity arise , as we see *Hamans* did from *Mordechai* , whom he so scorned. 3. By the certainty of it , *It shall arise* , there is no preventing of it : and 4. By the efficient causes of it , *And who knoweth the ruine of them both* : where (as was opened before) ruine actively understood , as noting whence it cometh , namely from them both , to wit , both from God , and from the King , as in the former verse ; who shall both jointly bring ruine upon those that bee given

Prov. 21.

to change. As we see in the example of *Haman*, whom God did ruine, by so ordering the Kings heart, and so disposing of things, as all conspired thereunto. For *the Kings heart is in the hand of the Lord, as the rivers of water, he turneth it whither soever he will.* Histories furnish us with infinit examples in this kind; but this suffice.

A fourth reason, why good Christians and subjects should not meddle with them that be given to change, is, because they feare not God, but are enemies unto him. For here wee see how these are set in opposition to those that feare God. *My sonne, feare thou the Lord, and meddle not with them that are given to change:* implying, that they *which are given to change*, doe not *feare the Lord*. And yet who make fairer pretence (in their kind of way) of Religion, devotion, and the feare of God? How holy would they seeme to bee in their new guise of devotion, and in a curious formality, and punctuall observance of their holy rites: as in a lowly bowing at the name Iesus, in an humble adoration to the Altar, in standing bolt upright at the *Gloria Patri*, and at the Gospel, and the like? Would not the world believe these men to be very regular, very religious, devout, holy? Surely, if true religion and holinesse stood in outward rites of mans devising, and in false shewes, and will-worship, in a kind of Courtship, in a complement, in a Congee, in making of a legge, in bowing of the body, or the like: these were very religious men. And ignorant persons, who are not able to judge of colours, take them to bee so, and have them in great admiration. But bring these counterfeite coynes to the touch, and by and by they are discovered. And the touch

touch is Gods Word which saith: *In vaine they worship me, teaching for doctrines the Commandements of men.* Math. 15. 9. Col. 2. 20. 21. 22. 23. Yea if we compare their shewes of devotion, to their other practised, there need no other triall to discover them. They pretend great love and reuerence to Iesus, while they are so zealous and devout for bowing to his Name, and so to their Altar, as who so refuseth to doe it, Minister or people, must bee excommunicated. Pious men sure. But while they pretend such extraordinary respect to Iesus, and persecute and crucify Christ in his Ministers, and members; also in his Word, and the Ministry of it, by labouring tooth and nayle to oppresse and overthrow it; and in the power of religion, by crying downe all true piety; and in the worship of God, by corrupting it with their Superstitious and Idolatrous rites, and so trampling under their feet Christs Kingdome, that they may set up Antichrists throne againe: If this bee piety, if this holinesse, then is Popery piety, and Superstition holinesse; as they would faine make it, as wee shall see anone. But all their holinesse is but Pope-holinesse.

The last reason, why we may not meddle, or partake with these men, is, because they are also enemies to the King; for they feare not the King, they honour him not, they love him not, they obey him not. How? Doe not these novellers honour, love, feare the King? Who seeme more? True. Yet (as was shewed before) these are the most dangerous enemies of the King, who under a pretence of honor and love, doe machinate the overthrow of his Kingdome and State, as by altering the State of religion, and by that meanes alienating and unsettling the hearts of his Subjects, by filling them

with feares and suspicions , as if the King gave these novellers authority so to doe ; which farre bee it from every good Subjects heart once to imagine. For the King and Novellers here doe stand in opposition one against the other. Can those be the Kings friends , that goe about to divide betweene him and his good Subjects ? Or to expose his Kingdome to Gods displeasure, by corrupting his worship, and oppressing his truth ? Its impossible. Therefore to joyne with such , is to partake with the Kings false friends , and fawning enemies.

Now for the close of all, with application to this present occasion , in the thankfull memory of this dayes deliverance from the Gunpowder plot (a deliverance never to bee cancelled out of the Calender , but to bee written in every mans heart for ever) this serveth first for caution to all , to take heed, how they any way partake with those that bee given to change. And to the end wee may the better take heed , I will propose onely two examples , which it concernes us most at this present to take notice of. The first , of the Gun-powder Plotters, who, if their plot had taken effect, had proved notorious Changers. For as Popery it selfe is a religion of Changes , as from antiquity of truth to novelty of error (though they falsely pretend the contrary, like the *Gibeonites* with their old mooves, and mouldy bread , as if they had come from farre, when they dwelt hard by, so it can rest nowhere , but is a Mother pregnant in plotting , and producing of changes in States , Kingdomes , Common-weales , only unchangeable in this, that she makes her selfe Supreme and Sole Mistresse, where ever she cometh. Accordingly , those her Sons,
whom

whom she had fostered, as fit sparkes for such a combustion, were set on worke to produce the most monstrous Change, that ever the world saw on such a suddaine, * if it had taken place. But our God though he winked at them, and suffered them to come to the very upshot of their hope, strikes in on a suddaine, and in the very nick puts a divine sentence in the lippes of the King, who by a strange interpretation of a word in one of their own Letters to a Popish Noble-man, not according to the Grammaticall sense of the Letter, smelling, a sent of fire, from the mention of *burning the Letter, and the danger is past*, thereupon sent the Lord Chamberlaine to search about the Parliament-house, and under it. Where entring into the Sellar underneath the upper-house, hee found a great many Billets and Faggots heaped up, not yet suspecting what lurked underneath. But the last search was made, for more privacy, by Sr. *Thomas Knevet* who first met with *Faux* and his Lanthorne, with his Matches about him, ready against the next morning to blow up King, Queene, Prince, Peeres, Nobles, Knights, Burgesses, assembled then and there in Parliament: and making him sure, first entred the Sellar, and found no lesse then 36. Barrells of *Gun-powder*, lying Couchant under Billets, and Barres of Yron. Thus through Gods mercy, the change was prevented: the change of a Noble Kingdome into an Anarchy, and Babilonian tyranny: a change of Christs Religion into Antichrists: of Tables into Altars: of Preaching Ministers of the Gospel, into sacrificing Masse-Priests: of light into darkenesse: of Christ into *Elsal*: of the Temple of God, into a temple of Idolls: of fundamentall just lawes of a Kingdome, into Papall Canons: of

* *Quis talia
fando, Myr-
mi donum,
aut Dolo-
pumae aut
duri miles,
Vlisiei,
Temperet à
lachrymis?*

*Nunc seges
est, ubi
Troia fuit.
Quis alia
fando---
Temperet à
lacrymis.*

the Liberty of the Subjects, into the servitude of slaves: of Regall Edifices and Monuments, into vast solitude, & ruinous heapes. Yea, what tongue can tell, or what heart conceive, the miserable changes, that must have ensued, upon that desperate designe, if it had beene effected. *But blessed be God, who hath not given us over as a prey unto their teeth:* but hath turned the *Change* another way: for in stead of taking us in their snare, themselves were taken therein: in stead of blowing up the heads and bodies of this Kingdome together, with the house and all, their owne bodies were quartered, and their heads set upon the top of the Parliament-house, to their perpetuall infamie: and in stead of a day of lamentation and woe, and crying in the streets, wee keep it a day of rejoycing, of solemne thanksgiving, and of singing of Psalmes, ever since till this very day. And ever may wee so in all thankfullnesse celebrate the memory of this day, that wee may never provoke God to deliver us up into the hands of those mercilesse Philistines. Finally, as the Lord hath made our Fifth of *November* a glorious day by such a deliverance: So on the other side, Hee hath branded their fifth of *November* with the note of a perpetuall curse and ignomy; as in that fall of the House in the *Black-Friers*, on their fifth of *November*, when one of their Popish Priests or Predicants, would presume to Preach, like a *Roman* Fox to the English Geese, the house by the speciall judgement of God, suddenly falling upon their heads, which flew both the Preacher, and some hundreds of the hearers. So as wee have cause to remember that Fifth of *November*, also to the glory of our God, who alone avenged his cause on those Idolaters.

*See the foot
out of the
page.*

But

But notwithstanding, all these things so remarkable, both Gods great mercy in delivering vs on our fifth of *November*, and also his severe and just judgement, in noting the fifth of *November* in their Calender, with purple Letters, died in the blood of so many persons: Yet doe they relent? Are their Consciences convicted? Is their malice abated? alas, no such thing. But as the Prophet told the King of *Israell*, when God had given him the Victory over the King of *Syria*, *Goe strengiben* 1. Kings. 20.22. thy selfe, and marke and see what thou dost: for at the returne of the yeere, the King of *Syria* will come up against thee. And so it proved. For the servants of the King of *Syria* said unto him, *Their Gods are Gods of the hills:* Verse 23. Quam hac no successit, but let us fight on the plaine, and wee shall be stronger than alia aggrediendum est via. they. So the Pontificians: not succeeding that way, they try another way.

What is that way? Wee cannot better compare it, then to that of *Baalam*, who when hee could not by all his Inchantments, conjure up from hell one curse upon Gods people, then hee goes a politicke way to worke, hee giues *Balack* the King of *Moab* crafty counsell, to Revel. 2.14 Numb. 25. 1.2.3. cast a stumbling block before the Children of *Israel*, *to eate things sacrificed to Idolls, and to commit fornication;* as yee may see, *Numb. 25. 1.2. &c.* This indeed was the ready way, that would not faile to bring a curse upon *Israel*, by inticing them to Idolatry with *Moabs* wiles. And this is the course that the *Balaamites* of *Rome*, and their confederates, have holden lesse or more, ever since the Gunpowder Treason, untill this very day.

And in tracing their foot-steps, and graduall proceedings, we shall obserue how they have kept the same order, for the reerecting of the throne of the Beast in
this .

this Land, which hath beene observed by the founders and builders of the Spirituall *Babilon* in former ages. And that wee may not expatiate beyond those narrow bounds, within which wee have proposed to our selues to limit this our short discourse, wee will instance in the Antichristian Hierarchy, to the top whereof, by what degrees it hath ascended, I referre the Reader, as to the Centuries, and other Histories of the Church, so in speciall to the Lord of *Plessie*, his Mistry of iniquitie: Also of the Masse, the whole body whereof was impied with the feathers, and patched with the pieces of sundry Popes inventions in their severall ages; for which also, See the same Author, his learned discourse of the Masse, *Polidor Virgil, de inventoribus rerum*, with others. Also in the Sacrament, *Transubstantiation* was not knowne among the ancient Fathers, for above 600. yeeres: afterwards it crept in by degrees, and was indifferent to be holden, or not: at last Pope * *Innocent 3.* decreed it in the Council of *Lateran*, as a matter of faith, necessary for all to beleewe. So for the Sacrament in one kind: anciently it was in both kindes, untill the Councell of *Constance*, but by degrees the people came to be nose-wiped of the Cup, by a custome of omitting it in some places, before it came to bee made a Law. Besides both these authors and instances, the like is observed by * *Dr. Whitakers*, of the graduall growth of Antichrist, as also, of the abuse of Images in Churches, how they crept in, first to be mute teachers of the blind, and then to be dumbe gods to be worshipped. Thus (I say) as of old, the Mistry of iniquity could not be produced in one day, but (as the Elephants broode) was many yeeres a hatching, before it came to any perfecti-

on:

Du Plessis.
Of the Mass.
Booke. 4.
cap. 6.

* *Anno*
1215.
See Plessis
of the Mass
Booke. I.
cap. 10. 11.

* *De Eccle-*
sia. lib. 3.
n. 71.
Tanta mo-
lis erat Ro-
manum con-
dere cul-
tum.

on: So our new refounders of Popery could not accomplish their worke in one day, but it requireth some longer time, although a man would wonder to see in so short a space such a monstrous and suddaine alteration, notwithstanding the long establishment, and cleare light of the Gospell, and the strong fence of good Lawes, whereby it is hedged about. So if ours would set up the Masse-God in our Churches, they cannot effect it all at once. They must first downe with Tables, and up with Altars. For that cause all Seats must downe at the end of the Chancell, that the Altar may stand close to the wall, because (as their * Oracle saith) *none must sit above God-Almighty*. And if Ministers bee so stiffe as not to yeeld to this innovation, at least the Table must be rayled about, that none touch it, as being more Sacred, then Pulpit, Pew, or Font. Then some adoration as lowly bowing, must bee given to it. Then the second Service, as dainties, must bee said there, as being more holy, than the Readers Pew. And what then? Surely a Priest is not farre off. But where is the Sacrifice? Stay a while: that service comes last, and all these are preparations unto it: as the trimming of a *Rome*, and spreading of the table, bodes the banquet to come anone. So as all these preambles doe at length usher in the great God of the Host, so soone as it is well baked, and the peoples stomacks fitted to digest so hard a bit.

But what bee those Changes, and how came they? What they be, wee shall shew by and by: but how they come, it cannot be imputed to any other cause, than to that Spirit, which rules in the ayre, and which doth usually haunt the Pallaces of Prelates. And such a

O

poyson

* Arch-
Prelate of
Canterbury.

See Fox his
AAs and
Monuments
Vol. 3 pag.
146. &c.
Print.
1631.

poyson hath this spirit infused into the Chaire of the Hierarchy, as that man, who sits in it, had need to bee strongly fortified with preservatives and antidotes of true Reall Grace, (not nominall and titular) that is able to overcome the infection of it. For demonstration hereof wee begin with those Reformers of Religion in King *Edward 6.* his Raigne, who yet proved Martyrs in *Queene Maries.*

Is it not to bee admired, that Archbishop *Cramer*, and Bishop *Ridley* of *London*, should bee so stiffe against holy and learned *Hooper*, who being by the King chosen Bishop of *Glocester*, and having obtained the Kings favour not to weare the *Rochet*, & square Cap, as being offensive to his Conscience, yet they would not yeeld unto it, although both the King himselfe, and a great Earle in the Kings name, did earnestly write unto them for the same? Mr. *Foxes* words are: *But I can not tell what Sinister and unlucky contention concerning the ordering and Consecration of Bishops, and of their apparrell, with such otherlike trifles, began to disturbe the good and lucky beginning of this goldly Bishop. For notwithstanding that godly Reformation of Religion, that began in the Church of England, besides other Ceremonies, more ambitious then profitable, or tending to edification, they used to weare such garments and apparrell, as the Popish Bishops were wont to doe. First a Chymere, and under that a White Rochet, then a Mathematicall Cap with Foure angles, dividing the whole World into Foure parts; These trifles, tending more to Superstition, then otherwise, as hee could never abide, so in no wise could hee bee perswaded to weare them. For this cause hee made Supplication to the Kings Majestie, most humbly desiring His Highnesse,*
either

either to discharge him of his Bishopricke, or else to dispence with him for such Ceremoniall orders. Whose Petition the King granted immediately, &c.

But (I say) the Bishops would not. Yet at the length the fire reconciled them all, when they laid aside their Pontificall robes, and offered up their lives in sacrifice for the Truth.

Now if such a spirit did cleave to the very Chaire, then, when those pious men sate in it, who were Reformers of Religion for the Substance of it, and who afterward were persecuted, and suffered Martyrdome for the faith of Christ: What may wee expect in those Prelates, that shew themselves such enemies of that Religion, for which those suffered, and persecute the faithfull Ministers thereof, and are not content with those ceremonies limmited by the Lawes of the Land, but bring in a number of other Superstitious and Idolatrous Ceremonies of *Rome*, to the intollerable burthening of mens consciences, and insnaring of their Soules, Bodies and estates, both against the Law of God, and the Liberty which *Christ* hath purchased for us, and also the Lawes of the Land? Nor let our present Prelates glory, that they can shew us such Predecessors, Prelates, who were Martyrs, unlesse they themselues will therein be their Successors. *Bellarmino* makes it one note of their holy Mother Church, namely the Sanctity of the life of the authors, and prime Fathers of their Religion.

But as the heathen *Seneca* saith, *Qui genus jactat suum, aliena jactat.*

The *Jewes* were never a whit the more holy, for calling *Abraham* Father. But alas! our new

* Successores
omnes cupiunt esse,
imitatores
pauci: Sicut
Bern.

Masters account those Martyrs fooles, in suffering for such toyes, as the denyall of the Reall Presence, and the like wherein they of *Rome* and our new *Romanists* can well agree : and for which they never meane to bee, but to make Martyrs.

Come wee therefore to those usurpations of the Prelates in succeeding ages. For wee meddle not with that rigidnesse and stiffenesse which hath beene used all along with all extremity against such godly and peaceable ministers, whose conscience could not yeeld to that Conformity which the Law of the Land seemes to require. And yet this I confesse, if such bee the affinity, or rather consanguinity between our Prelates, and those of *Rome*, that neither Gods Law, nor mans Law, nor Religion, nor Conscience, can containe them within those lists, which humane Lawes have confined them unto, but according to that Principle which they derive from their originall, and that Spirit of *Rome* which breatheth in them, they are so strögly biassed to wheele about to their Roman mistresse, (as every element hath a naturall effectiön and inclination to its proper place, and resteth not out of it) and if it bee not possible for them to governe as Fathers (as the Law intended) but that they must needs tyrannize as Lawlesse Lords, and lift themselves up in a transcendent degree above the Kings Lawes, so comming betweene Him and his people, as they intercept from the people that gracious influence of protection, which properly and by right appertaines unto euery good Subject from his naturall Prince against all such usurping Tyrants : and if they can doe no other, but show what kind they come of, in labouring to overthrow the true Religion, to corrupt the
worship

worship of God with Superstition and Idolatry , to trouble the peace of the Church , to captivate mens consciences with their humane invention , and their bodies with their vexatiōs, in persecuting God faithfull Ministers lawlessly , in stopping the course of the Gospel by all the wiles and wayes, which eyther the pollicy or power of man can take: and if they cannot choose but hate the power of Religion , and the very name of holinessse, and cry against it , and downe with it with might and maine , because it crosseth the course of their lives : and if they cannot but seeke the ruine of Christs Kingdome , being altogether Spirituall , and a Kingdome of righteousnesse, and not of this world, because their owne is of this world , a Kingdome of pride , and pompe , a Kingdome of outward riches and glory ; no way sutable to the Kingdome of grace , and so they cannot stand together , but the one must fall : and in a word , if they cannot content themselves with that title of Iurisdiction , which the King by his Lawes hath conferred upon them , but they must needs pretend to hold it from Christ and his Apostles , than which nothing is more derogatory to the honor of Christ , nothing more contrary to his Word , nothing more opposite to the example of Christ and his Apostles , while under pretence of their jurisdiction from Christ , they exercise such Lordly tyranny, as the Gentiles did, which Christ prohibited to his Apostles ; So as such a claime from Christ is blasphemous , as making Christ the author of their Antichristian usurpations : All these things , and many more well considered ; I confesse , were it a Law in England , as it was once amongst the *Locrians* ; that whosoever would propound a new Law , should come

with a halter about his necke, that if it pleased not the Senate, the hang-man was ready to doe his office: and the oportunity served, I should come with an halter about my necke, with this Proposition, that it would please the great Senate of this Land to take into their said consideration, whither, upon such wofull experience, it were not both more honorable to the King, and more safe for his Kingdome, and more conducing to Gods glory, and more consistig with Christian Liberty, and more to the advancement of Christs Kingly office, which by usurping Prelates is troden downe, that the Lordly Prelacy were turned into such a godly government, as might suite better with Gods Word, and Christs sweet yoake: I speake not this. (God is record) out of any base envy to their Lordly honour and Pompe, which is farre beneath my envy: but rather for the good of their soules. *Bruno Siquinas* when a Bishopricke was offered him, refused it, saying, *A Bishopricke was altogether to bee forsaken of that man, that would not bee set at Christs left hand.* And Pope *Marcellus 2* (as *Onuphrius* relates in his life) smiting his hands upon the table, sayd, *I doe not see, how they who possesse this high place, can bee saved.* And * one saith, *Hee who loveth primacy upon earth, shall find confusion in heaven.* And how many doe wee read of, that have some refused, and others disburdened themselves of their Bishopricks? *Claudius Espenceus* (in *Timotheum*, *Digress. lib. 3. cap. 4.*) presents us many notable examples of pious and learned men, who refused Bishopricks in good earnest, and not with a counterfeit. *Nolo, Nolo.* And our Saviour Christ saith, *It is hard for a rich man to enter into the Kingdome of Heaven.* But this is strange

Divi.

Centur.
Magd. 12.
cap. 10.

* Chrysost.
See our Homily for
Whitsund.
day. part. 2.

Divinity in these dayes. But I speake this wishing their salvation, not destruction. And this by the way. But according to our Text, wee are professedly against all those usurpations and innovations, which the Prelates of later dayes have haled in by the head and shoulders, being besides and against the Law of the Land, and much more against the Law of God.

And these innovations or changes wee may reduce to eight generall heads.

1. Innovation in Doctrine. 2. Innovation in Discipline. 3. Innovation in the worship of God. 4. Innovation in the Civill government. 5. Innovation in the altering of Books. 6. Innovation in the meanes of knowledge. 7. Innovation in the rule of faith. 8. Innovation in the rule of manners. First, they have laboured to bring in a Change in Doctrine: as appeareth by these instances. 1. By procuring an Order from King *James* of famous memory to the Vniversities, that young Students should not read our moderne learned writers, as *Calvin*, *Beza*, and others of the reformed Churches, but the Fathers and Schoolemen. This (I say) must needs bee of the Prelates procuring, it being no part of that noble Kings meaning, that Schollers should bee debarred from the reading of those excellent, and orthodox authors, whom himselfe so much approoved and magnified, both for their great learning, sound judgement, and religious lives. For did not that excellent King give the right hand of fellowship to those reformed Churches, which those authors had either planted, or watered with their famous labours, when hee sayd, *Hee would exhort all those reformed Churches*

K. James his
Workes.
Declaration
against Vor-
stinus, p. 356.

Churches to joyne with HIM in a Common Councell, for the extinguishing and remaunding to hell those damnable Heresies, which then began to spring up among them, by the meanes of those Seedf-men, *Arminius* and *Vorstius*? And were not the learned Workes and Writings of those Worthies of the Reformed Churches (next after the Scriptures) the most fit to cope with those Heresies, as being better exercised against them? And doth not the King (pag. 377.) call that the *Orthodox faith*, which the reformed Churches did professe, and whereof *Calvin*, *Beza*, *Zanchie*, *Iunius*, and others, were the planters and founders amongst them? And in particular, did not King *James* commend *Calvin*, as the most judicious and sound Expositer of the Scripture? Nay, can any man bee so impious, as to imagine King *James* should doe any act in prejudice of *Calvin*, *Zanchie*, *Beza*, *P. Martyr*, and the rest, whose names and reputation * *Arminius* himselfe laboured tooth and nayle to disgrace, that so hee might advance his owne cause? Did not King *James* write to the *States* against *Arminius*, calling him that Enemy of God? How then can any man be so injurious to the memory of that Orthodox King, as to thinke hee ever intended to inhibit young Students the reading of those excellent, judicious, learned, illustrious lights of the Church, and to restraine them to the ancient Fathers and Schoole-man, in whose writings, though many things be good, and excellent, yet their workes are not without their *navi*, or spots, so as they that reade them must *Margaritas e cano legere*, Gather Pearles out of the mud, as *Virgil* saith of the reading of *Ennius*. And young Students have not the maturity of judgement, to put an exact difference, to make choise of

* De Præ-
fatione ad
Ecclesiæ
ante Acta
Synodi.

of the things that are excellent, and to leave the refuse. And as the same * King *James* applies that old Verse to this purpose, * *Quo semel est imbuta recens, servabit odorem Testa diu.* The vessell will tast a long time after of that liquor, wherewith it is first seasoned. And what shall become of the little brooks, if their fountaine bee corrupted? So the King. And wee know, that the Fathers and Schoole-men, being commended, and presented to young men in the habits of venerable antiquity, are apt to beget in them the greater reverence and credence to their writings, in comparison of those that are moderne, and as it were but of yesterday. And therefore young Students had need rather to bee admonished not to meddle with Fathers and Schoole-men, till they come to riper yeeres, and bee well seasoned with the pure liquor of Trueth, both immediately drunke in from the fountains of the Scriptures, and derived by those uncorrupt Conduit-pipes, the Divines of the Reformed Churches. An unexpert Sea man, must not adventure his vessell on the Seas, without an experienced Pilot, that knowes the Shelues, or shallowes, and Rocks, least he commit ship-wrack before he be aware.

Againe, wee know what a learned Champion King *James* was against Popery. Now an injudicious Reader, not being well grounded aforehand, comming to read some Fathers and Schoole-men, may in some passages (perhaps foysted in by the false fingering of the Monks; as many of the writings in the volumes of the Ancients, are factious and spurious) bee infected with the poyson of Popish error and Superstition, before hee be aware. Therefore how can wee imagine, that any such Order was the Kings, but

* *Ilid. pag.*
366.
* Or *Quod*
nova testa
capit. inve-
terata sapit.

rather that it proceeded from some of the Prelates about him, thereby the more easily to make way for the accomplishing of their plot, so long a hammering for the reinducing of Popery.

And to this purpose they procure another order in King *James* his name, for the inhibiting of young Ministers to preach of the Doctrines of Election and Predestination, and that none but Bishops & Deanes shall handle those points. And after that, there is set forth a Declaration before the Articles of Religion in King *Charles* his name, which (though as wee noted before) it was farre from his Majesties pious intention to inhibit any part of Gods truth to bee preached, but the contrary heresies, yet the Prelates perverted and extended it to an universall silencing, and suppressing of all those saving Doctrines, of Election, Predestination, effectual vocation by grace, assurance, perseverance in opposition to the contrary Arminian heresies; so as neither Prelates nor Presbyters must meddle with them. Thus the Doctrines of the Gospell must be for ever hushd, & layd a sleep. Thus our Articles of Religion, to which all our Ministers subscribe, are hanged up upon the wal, and cashered, as the heathen Oracles of old. Thus the Ministry of the Gospell is at once overthrowne, and nothing but orations of morality must be taught the people. And herein doe our Prelates follow the rule of *Contzen* the Iesuite in his Politicks, who prescribes this rule of silencing Controversies, as an excellent way for restoring their Roman-Catholicke Religion in the Reformed Churches. For if truth and error bee both suppressed, truth by and by vanisheth, but error doth by necessary consequence come instead thereof, and prevaile,

*Contzen:
Politie.*

vaile. As if a man should bee hoodwinck it for the space of 24. houres, that hee should neither see the day, nor the night, by this meanes all is night to him. Nor is this a devise of yesterday: but Satan had broached it long agoe. For the Centuriators observe, *that the Authors and Advocates of corruptions and errors, procuring by their flattery and faire shewes to great men, an opinion of great learning, and so much the greater, by reason of their high Grace and dignity which makes them the more admired; and being the Patrons of great mens vices; therefore, those errors being opposed by the Orthodox, they labour to compose all Controversies with an Amnestia, or silencing of all disputes, and by that meanes they wickedly presume to reconcile Christ with Belial, Truth with Errour, a believer with an infidell. So as the Emperor Anastasius, being a favourer of the Arrian heresy, was mooved by such counsels, to bury the Controversies of the principall heads of Doctrine under an Amnestia. But in vaine: This counsell is not of God, but of men. Vnder this cloake and patronage of Amnestia, doe corruptions, and other plagues of the Church of God increase. Let therefore all Potentates of this World learne, that the most waighy Controversies of the Articles of faith cannot be abolished, or quieted by Amnesties: but rather let them be determined by the Word of God, &c. So they. The like did the Arrian Bishops in a Councell, at Seleucia, called by Constantius an Arrian Emperor, who did therein suppress by a perpetuall Amnestia the mention of *homousios* and *homoiousios*, that so they might coyne a new faith, and utterly extinguish that of the Councell of Nice. Thus wee see the antiquity of this practise. But wee have before sufficiently cleared our gracious Sovereigne from having the least intention of*

Centuria. 6.
Epistola De-
dicatoria.

Nefarie con-
ciliare præ-
sumunt.

Crescunt sub
Amnestias
pallio ac tu-
tela corrupte-

lie, & alie
Ecclesiæ Dei
Pestes. Dis-

cant igitur
omnes hujus
mundi Po-

tentates &c.
See Athana-
sius de Syno-

dis Arimini,
and Seleu-

cia. Epist. ad
Orthodoxos.
Also Cen-
tur. 4. cap. 9.
de Synodi
Seleucia.

Suppressing any part of Gods truth by that his Declaration, but only of the contrary errors, although the Prelates do pervert & presse it upō Ministers for the Suppressing of those very truthes or doctrines of our Church, clearly, though briefly expressed in the 39 Articles, and especially that of Election & Predestination; as before wee noted. Now will any man Say, that the Declaration is prefixed to the Articles, that they should bee void and of none effect, or that they should bee as a nose of wax, or a *Delphicke* Oracle, to bee taken in two contrary senses? Its impossible. And therefore it is too great impiety to fasten such a diabolically practise upon the Sacred person or so noble a King, as the author of it.

But in the meane time a fearefull innovation of doctrine is by this very meanes broken in upon us. Now the doctrines of Gods free grace and mans salvation, are hunted, and banished out of Citty and Countrey. For where is there a Minister almost among a thousand, that dare cleerly and plainly according to the Word of God, and the Articles of our Church, preach of these most comfortable Doctrines to Gods people, and so soundly and roundly confute the Arminian heresies, repugnant therunto? Although both by Gods Word, and by our Ordination, we are bound thereto. So as the matter of our preaching must bee but morality at the best. The mistery of God touching his Grace may not be opened, as it ought.

*Acts. 20.
26. 27. 28.
Booke of
Ordination.
After the
Oath of the
Kings Supremacy.*

And to this purpose *Mountagues* Appeale (the first part allowing altogether of Arminianisme, the second of Popery) was published, and that by the speciall approbation and allowance of the Prelates. But it pleased our Gracious Sovereigne to call it in. Also
the

the Historicall Narration, being a notorious packe and plot of knavery, for the concluding of the Arminian Tenents to be the doctrines of the Church of England, was by them published, being allowed in London house. *Dr. George Abbot.* Although the Archbishop that then was, called it in. Also D. *Jacksons* bookes were to maintaine Arminianisme. So that booke of a namelesse author, called Gods love to mankinde, although it hath no expresse privilege, yet it goes abroad by connivence, being printed, as they say, in London. Also *Cofens* Private Devotions, which did maintaine prayer for the dead, till after the out-cry, being questioned in Parliament, that point was purged out, but yet the whole booke is popish, & weares the Iesuites badge in the front of it. Also a Sermon of one *Browne* preached in Oxford, in the prayer whereof printed before the Sermon, is an expresse prayer for the dead. And it passeth for currant uncensured. Also the booke of *Franciscus à S. Clara*, which hath beene now thrice printed and that in London (as they say) & much applawded of our Innovators; and most boldly dedicated to the Kings Majesty, and (they say) presented to the King by a Prelate; the scope whereof is, to reconcile our Religion, and so *to cast of the old man, that is, the *Calvinisticall*, to reduce our Church to Mother *Rome* againe. In so much as he indeavors by shuffling, and packing, and false dealing, with his paraphrases upon all our 39. Articles to make his owne game so faire, as he hopes to win us backe againe to *Rome*. Yea, he saith, we agree in justification inherent by workes; which is to reconcile light with darknesse. And *Article 37.* hee labours to reduce our King unto Subjection to the Apostolicke Sea, the Pope. Thats their ayme indeed,

*Dr. George
Abbot.*

**Epist. Apologet. in fine.*

Epist. Apologet.

as being the principall Fundamentall, wherein consists the unity of all Churches under one Head, the Pope. And all this according to the sence of Trent. Now let any man but of common sence judge. The Pope being cast out of this Kingdome, with all his false doctrines, can any man imagine, that the Articles of our Religion could beare any such sence, as to bring us backe againe to *Rome*, to bring our King under the Popes girdle againe, to conspire with all those blasphemous doctrines and decrees of that most Antichristian Councell of Trent? What man in the world, were he not a Iesuited Divell incarnate, but would have blushed and beene ashamed to have undertaken such a monstrous Task as this, to reconcile the Articles of our Religion with the Councell of Trent? How comes it then to passe, that till now of late, all our grave and learned Divines, yea Prelates and others, have maintained an immortall warre, and which can never admit of a Truce, against the Pope and all his Antichristian heresies packed up in that Diabolicall Councell of *Trent*? And their learned workes doe still live, and that with triumphant Lawrells upon their heads, standing to this day unanswered and unanswerable? And yet one *Franciscus* a *St. Clare*, with the very breath of *Ipse dixit*, will on a sudden overthrow all the writings of those Worthies, and by a Romish racke, serue up our very Articles, to speake whatsoever language Mother *Trent* will have them. For this take another instance or two. One is our Eleventh Article, which shewes our Iustification to bee by faith, without the concurrence of workes in justification: and whereas our Homily by him alledged (*Probl. 22. versus finem*) Saith, That the habit or act of Faith in us, doth
not

not justifie us, for this were to attribute justification to some vertue, or act in us, &c. *Videtur* (saith hee) *negare justitiam in harentem, sed vere nihil minus intenditur, quia statim subditur; Deus est qui justificat*: This seemes (saith hee) to denie inherent righteousness, but in trueth, nothing lesse is intended, because it is by and by added, It is God that justifieth. Now see this mans impudent non-sence. The whole scope of the Homily is, to set forth most clearely the formall cause of our justification, to bee, by imputation of Christs Righteousnesse, which Gods free mercy accounteth ours, not in any worke of grace in us, *in whole, or in part*, no not in faith it selfe, as it is an habit, or act inherent in us, but as an instrument apprehending and applying Christ. *Homil. of Salvation. Part. 2. pag. 15. 16. 17.* And it utterly and expressely excludeth al inherent righteousness in us, and all merit of workes, as the * greatest arrogancy and presumption of man, that Antichrist could set up against God. *So as the Homily setting downe these two as opposite one to the other, namely, Faith as a vertue in us, doth not justifie us, and, It is God that justifieth*: with what mouth of impudency can any man Say, that the Homily intended nothing lesse, then to exclude justification by workes? But hee hath gotten a Dispensation from the Father of lies, and from the Pope, to coyne brutish lies at his pleasure. Adde wee a second instance, which is that of the 24. Article, concerning Prayer in an unknowne tongue in the congregation, in these words: *It is a thing plainly repugnant to the Word of God, and the Custome of that Primitive Church, to have publike prayer in the Church, or to Minister the Sacraments in a tongue not understood of the people.* Now what doth *Franciscus* paraphrase upon this? Namely, *that this Article*

*Homil. of
Salvation.
Part. 2. pag.
15. 16. 17.*

** Pag. 17.
ibid.*

Article 24.

Article

ticle determineth, it is repugnant to the Scriptures, that is, not to the doctrine of the Scriptures, as if it ordained any thing to the contrary, but to the writing, or tradition of the Scripture, which among the Corinthians was in the vulgar tongue. Here al that heare, may hisse. But what saith he to the 28. Article, which condemneth *Transubstantiation*? Surely his Reconciliation heere is at a stand. For hee is forced to Say, that *Negare Transubstantiationem divina, &c.* To deny divine *Transubstantiation*, in this fearefull Mystery is against the verity of Faith, as it is defined in the *Councils of Lateran, & Trent*. It is well then. Herein, in the point of *Transubstantiation* no Reconciliation betweene us and Trent. Then what hope hath he to reduce us to Rome, or to re-erect his Masse in England? yes he hath one hope. What is that? By calling here a nationall Synod. Of whom? Not of those whom he calls Calvinists and Puritans, who are of the Orthodox party. For he sayth, **Deponentes secundum pristinam conversationē verterem hominē (uempē Calvinisticum) qui corrumpitur &c.* Putting off, as touching the former conversation the old man (to wit, the Calvinisticall) which is corrupted. And in his Paraphrase on the 37. Article, *utinam denuo &c.* Now I would to God, that by publick authority, the matter for the dignity of it (*Puritans non intermixtis*, the Puritans not intermedling, or intermixt) might out of an affection of revnion, be thoroughly scanned. For I know the Puritans abhorre this. For they fly all communion with us, and abominate us as the body of Satan and Antichrist; as Cassander said of some Christians. This doth Franciscus apply to the Puritans, whom he would have vtterly excluded from a Synod, assembled to revnite Rome and England. And can ye blame him? Did not the

Epist. Apo-
loget. in
fine.

the Trent-Conventicle in truth, though they pretended the contrarie, exclude Protestants from them? And did not the Protestants, being invited * as warily refuse to come, and that by the example of *Iohn Huffs*, when they might answer the Popes counterfet invitatiō, as the Fox did the sick-Lyon, refusing to visit him in his dēne, *Quia me vestigia terrent, &c. No, no quoth Renald, for full well I see, All foot-steps towards you, none towards me.* Now who are those Puritans he excepts against, as not to be admitted to the Synod? Perhaps he may find some few Puritan (*tantum non in Episcopatu*) Bishops that are for doctrine Orthodox; So also many Doctors and Divines that are Orthodox; these must have noe place in his Synod. And why? Good reason. For how els will he reconcile Romes night, and our English twilight together in one League, if the meridian light come betwene? Or how shall Romes cold and livelesse religion have fellowship with our Lukewarme Neuters, and moderate men, if true Christian zeale come betwene, and make an interruption? Away, therefore with Puritans, and Calvinists out of their Synod. Who then? Onely peaceable and indifferent men, as *Ely, Chichester*, and all other well affected to Rome, and above all, the Arch-Prelates, as to whose definitive sentence all other Divines must vaile Bonnet, captivate their judgements, and therein rest themselves. For these, or one of them with his mighty traine, is able to sweepe downe the third part of the starres of heauen. But this by the way for *Franciscus*. And to this agreeth the common cry among the Factionists, and Factors for Rome, that wee and they * differ not in Fundamentalls. Yea, a great Prelate in the High Commission Court, said openly at

* See Histor.
Coun. Trid.
lib. 1.

* Contrary
to the 19th
Article:
The Church
of Rome
hath erred
in matters
of faith, and
Homily for
Whit-Sun-
day Second
part.

Q

the

1. Tim. 1.
19. Perito-
pistin enava-
gyfan. circa
fidem, nau-
fragaverunt
Latin.
Chonæi
Collectio-
nes Theo-
logicae.
Cap. 16.
Discourse
of the Sab-
bath. Epi-
stle Dedi-
catory pag.
4. See the
Answer
to it.

the Censure of Dr. *Bastwick*. That wee and the Church of *Rome* differ not in *Fundamentalibus*, but onely *circa Fundamentalia*. Though the distinction bee absurd, it being all one, according to the *Apostle*, to erre in *fide*, & *circa fidem*. For *circa fidem*, concerning, or about faith, men may make ship-wracke. Yet this hee spake, in defence of a little Pamphlet of one *Chowne*, which he dedicated to his Lordship, wherein hee affirmeth, That the Church of *Rome* and wee, differ not in *Fundamentalibus*: and that the Church is one over the World, whereby he would conclude our Church to be one & the same with that of *Rome*. And to this purpose is that of Dr. *White*, in his Epistle Dedicatory to the Lords Grace of *Canterbury*, before his discourse of the Sabbath, in these words: *But from this which is delivered, I shall intreate your Grace, and all other impartiall, and intelligent Readers to consider, the uncharitable construction of Romish adversaries, who from the rising up of some Schismaticall Spirits amongst us, conclude, that the maine body of our Church is Schismaticall.* And pag. 5. *ibid.* Now Schismaticall (heere) must needs be in relation to the Church of *Rome*: as from which Romish adversaries, object wee are Schismaticall: which Dr. *White* cleareth, and calls it an *uncharitable construction of Romish adversaries*. So as heere is a change of our very Church, and a bringing of us back to a reconciliation & union with the Church of *Rome*, as from which wee have made no such Schisme, as they uncharitably charge us withall. And thus will come in an universall change in all our Doctrines. As in the Commencement at *Cambridge*, not long agoe, was openly maintained justification by Workes: * And *Shelfords* booke will proove justification by *Charity*. And that

* As Fr. à
Sancta Cla-
ra (in Artic.
23.) maketh
mention, &
much glo-
rieth of pag.
190. 191.
Editio 9.
Lugduni. I.
Londini.
1635.

that * the Pope is not *Antichrist*, contrary to the resolved Doctrines of our Church, in our Homilies, and elsewhere. As Homily against wilfull rebellion, part. 6. *The Pope is the Babilonickall Beast of Rome, &c.* Also the Second part of the Sermon for *Whit-sunday: The Pope, the Devill, and all the Kingdome of Antichrist.* And in a Prayer for private Families in the Communion-Booke, by publike authority, *Confound Satan and Antichrist, &c.* And *Shelfords* Second Treatise, is to beate downe true Preaching and Pulpits; for hee saith, hee cannot finde a Pulpit in all the Scripture: How? Did the old Priest never read the 8. of *Nehemiah*, appointed to bee read for the 27. of *May*, wherein hee might find both a Pulpit, vers. 4. and Preaching, vers. 8? I omit many more passages in that *Authour*, of the like nature, all contrary to the expresse Doctrines of our Church, according to the Scriptures. And yet this Booke was licenced by the Vicechancellor of *Cambridge* that then was, *Dr. Beale*, and published at the very Commencement (whereat my selfe then was) that so it might poyson all England.

Adde wee hereunto another Booke, intituled the *Female glory*, By *Anthony Stafford*, printed by authority, 1635. Wherein hee mightily deifies the *Virgin Mary*, calling her, *The* grand white immaculate Abbesse of the Snowie Nunneries of those votaries, to whom hee speaks,* before whom hee would have them to kneele, presenting the *All-saving babe in her armes, with due veneration.* Loe heere a change of our God into a Goddesse. And* there hee commends the *Sacred Arethmitick in praying on their beades.* And pag. 153. hee commends *Candlemas day for the Lights burning, and Masse-singing, taken from the*

christ. For *White l. 2. a serm. 6. against Rebellion, * Pag. 148. * pag 157. Our sweetest Lady.*

* Against all our worthy Divines as *Dr. Iohn White* in his way to the true Church. Sect. 61. n. 4. For as much as the State of the Papacy, the Pope and his Religion, is *Antichrist*; wee say, all that obeyed the same, are eternally damned. So he. See also *Dr. Whitakers de Antichristo.* Also *Dr. Downham, D. Abber, D. Sharpe, D. Sutcliffe and others.* And our Homilies (just as omnium) call the Pope *The Babilonickall Beast of Rome:* and the Church, *The Kingdome of Anti-*

* Pag. 154.
 155. This
 day made
 holy by the
 purification
 of the Mo-
 ther.
 And pag.
 21. hee calls
 her white
 spotlesse
 soule.
 And pag. 37
 Purity it
 selfe.
 And pag.
 45. Her all-
 holy heart.
 As pag. 130
 All holy
 Lord. So
 pag. 60.

Heathen guise, and converted into Christian. And, *
 That which was performed by Superstitious Idolaters in
 honour of Ceres and Proserpina (Heathen Goddeses)
 may bee turned into the prayse and glory of the Virgin
 Mary: And pag. 209. The Assumption of his La-
 dy is set forth with a picture, how shee is taken up into
 Heaven with Verses. And pag. 212. Hee seemes to
 hold the Virgin Mary to have beene without sinne.
 And pag. 219. 220. Hee boldly beares himselfe up-
 on the approbation of the Church of England, in mag-
 nifying the Virgin Mary, as considered, not as a meere
 woman, but as a type and Idea of an accomplisht piety.
 And pag. 158. of Sanctity it selfe. And pag. 220. hee
 preferres the errour of the adoring extreme, before the Tu-
 ritans, neglecting of her in calling her Mal, Gods mayd,
 and rejecting Hayle Mary full of grace. And pag. 223.
 hee saith, Of one thing I will assure them, Till they
 are good Marians, they shall never bee good Christians.
 And pag. 235. Of fundry Grandees, hee saith, All
 which are Canonized for Saints, having erected and de-
 dicated Temples to her memory. Neither have the Princes
 of this our Ile beene defective in doing her all possible
 honour, and in Consecrating Chappels and Temples to her
 memory. And ibid: My arithmeticke will not serve me,
 to number all those, who have registred their names in
 the Sodality of the Rosary of this our Blessed Lady: the
 originall is derived from the battaile of Naupactun gai-
 ned by John of Austria, and the Christians, which victo-
 ry was attributed to the intercession with her Sonne.
 And pag. 236. hee recites the many holy orders of this
 Sodality, Styling them, Great, worthy and pious
 people, and concludes thus, For shame, let not us
 alone

alone deny her that honour and prayse, which * all the world allowes her. And pag. 247. he Invokes her, saying, O pardon, gracious Princeesse, my weake indeavours to summe up thy value, &c. And pag. 248. Thou deservest a Quire of Queenes here, & another of Angels, in heaven to sing thy prayses, &c. And, I confesse, O my sweetest Lady. And pag. 249. To give thee an estimation answerable to thy merit, is a thing impossible, I must therefore be cōtent to do by thee, as the ancient heathen did by the images of their gods, when by reason of their height they could not place the Crownes, they humbly layd them at their feet: many more passages might be added: as pag. 150. he calls her, womans deereft mistress. And pag. 32. *a glorious Empreffe.* And pag. 3. *Empresse of this lower world.* And pag. 2. *If Christ was faire above the Sons of men, should not shee bee so above their daughters?* And in his Epistle to his feminine reader, speaking of the Virgin Mary: *This is shee, who was on earth a confirmer of the good, and a reformer of the reprobate. Al her visitants were but so many converts, whose bad affections, and erronious opinions, the sweetnes of her discourse had rectified. The Leprosy of sinne was her dayly cure, and they, whom vice had blinded, were by her restored to their inward sight, & their prostrate soules adored divine, Majestical vertue, residing in this Sacred Temple. The knowledge of her humbled the most proud natures, for the lustre of her merits rendered their owne obscure.* And in his Epistle to the Masculine Reader: *Truly I believe, that the under-valuing of one so great, and deare in Christs esteeme (as his Mother) cannot but bee displeasing to him, and that the more we ascribe to her, (setting * invocation apart) the more gracious we appeare in his sight.* And hee concludes it thus: *I will onely adde this*

Lo here the new great Goddesse, Diana, whom the whole Pontifician world worshippeth.

** Here he contradicts his owne practise, as pag. 247. O pardon gracious Princeesse &c.*

that since the finishing of this Story, I have read a booke of the now Bishop of Chicester, intituled Apparatus, &c. and I am glad to find that I have not digressed from him in any one particular. So hee. Loe therefore what a Metamorphosis of our Religion is here. Here is a new goddesse brought in amongst us. The author glorieth, *that hee is the first who hath written* (as hee saith) *in our vulgar tongue, on this our Blessed Virgin.* And God grant he be the last. But he beares himself in al this upon the Church of *England*, where, I pray you? At last I perceive this Church of *England* is the now Bishop of *Chicester* in his *Apparatus, &c.* From whom *he hath not digressed in any particular.* And surely it were strange that such a mystery of iniquity could bee found, but in a Prelate, and in this one by name for a tryed Champion of *Rome*, and so a devout votary to his *Queene* of heaven.

Againe, they have laboured to make a change in the doctrine of obedience to Superiours (of which wee spake before) setting man so in Gods Throne, as all obedience to man must bee absolute, without regard to God, and conscience, whose only rule is the Word of God. But wee spake of this sufficiently before.

We will conclude with one instance more touching change in doctrine, and that is, concerning the doctrine of the Sabbath, or Lords-day, wherein our novell Doctors have gone about to remoove the institution of it from off the foundation of divine authority, and so to settle it upon the Ecclesiasticall or humaine power. For maintenance hereof they have strained the vaines of their Conscience, no lesse then of their braines. And they are so mad upon it, that no shame will stay them, till confusion stop their mouthes. It is reported, that
 Doctor

Doct^r *White* hath sent an answer to *A. B.* which is now at the presse. Surely, hee will sacrifice all the remainder of his reason (if any be left in him) upon it. Sure I am, he can never answer it, except with rayling and perverting, wherein lyeth his principall faculty, in fighting against the truth, which (be hee well assured) is too hard for him, and all his confederates. But herein hee hath great advantage, that hee may print what hee will at hand: But the contrary side with much difficulty and delay. Otherwise hee had had his hand full before now, when he should have beene put to the taske to answer the full answer at large, to his tedious Treatise, of which *A. B.* was but a tast. Well, thus much of the first and grand change, to wit, in doctrine, which our Prelates, especially of late dayes have beene a hammering, and now almost (except the Lord Christ strike in, and prevent them) brought to perfection. We shall bee much shorter in the rest, and dispatch them in a Word; because they have beene touched before.

The next change is, innovation in Discipline, which in a word is this, that whereas of old, the Censures of the Church were to bee inflicted upon disordered and vitious persons, notorious livers, as drunkards, adulterers, hereticks, Apostates, false teachers, and the like: now the sharpe edge thereof is turned mainly against Gods people and Ministers, even for their vertue, and piety, and because they will not conforme to their impious orders. Our Homily proves *Rome* no true Church, as wanting the three essentiall markes, the Word, Sacraments, and Discipline. And of this last it saith: *Christ ordained the authority of the Keyes to excommunicate notorious sinners, and to absolve them which are truly penitent.*

*Dat veniam
Corvis, ve-
xat censura
Columbas.*

They

They abuse this power at their owne pleasure, as well in cursing the godly with Bell, Booke, and Candle, as also in absolving the reprobate, which are knowne to be unworthy of any Christian society. And what can the Prelates and their Court say for themselves, why that of Bernard may not be applied to them, which hee spake of the Prelates in his time? *Quem dabis mihi de numero Episcoporum, qui non plus invigilet subditorum evacuendis, quam vicijs extirpandis? Vbi est, qui fleat iram? Vbi est, qui predicet annum placabilem Domini? Propterea relinquamus istos, quia non sunt Pastores, sed traditores, & imitemur illos, qui viventes in carne plantaverunt Ecclesiam sanguine suo. Successores omnes cupiunt esse, imitatores pauci.* Whom wilt thou shew mee of all the Bishops, who is not more vigilant to empty the peoples purses, then to root out their vices? Where is hee that seekes to appease wrath? Where is hee, that preacheth the acceptable yeere of the Lord? Wherefore let us abandon these men, because they are not Pastors, but Traytors, and let us imitate those, who living in the flesh, have planted the Church with their blood. So hee. I will not speake of their domesticall discipline, but for the present; and for brevity sake, passe it over. But from the beginning it was not so. * Hierome saith: *A negotiating Clerke, and of poore rich, of ignoble glorious, fly from, as from a kind of plague.*

* *Negotia-
torem cle-
ricum &
ex inopi di-
vitem, ex
ignobili
gloriosum,
quasi quan-
dam pe-
stem fuge.
Hierom. ad
Nepot.*

The 3. Change is in the worship of God; which they goe about to turne inside outward, placing the true worship, which is in Spirit and Trueth, in a Will-worship of mans devising, consisting in some externall complements, and gesticulations, as cringing & crouchings, bowing, or standing upright at some Scriptures,

more

more than at others; also a punctuall observance in these formalities, as in bowing to the name of Iesus, to the Communion-table, or rather Altar, as to the Mercy-seat, as * they teach in their books, praying with their faces towards the East, thus tying God to a fixed place, standing at reading of the Gospell, and the like. Also reading their second service at their Altar, as we touched before, & many the like. And who so wil not worship after their new fashion, their new discipline is to excommunicate them, or to bring them into the High-cōmission, a place which they make worse thē Purgatory it selfe. Al which oppression, being an innovation, is directly contrary to the Act of Conformity before the Cōmunion Booke, bringing the Prelats into little lesse, then a *Premunire*.

The 4. change is in the civill govermēt, which they labor to reduce & transferre to Ecclesiasticall, while they seeke to trample upon the Lawes of the Land, & step between the King & his people, exercising such a lawlesse tyranny over their bodies & goods (as also over their cōsciences) as is more intollerable, then the *Egyptian* servitude of *Israel* under their Taskmasters, in regard wherof (the * Prelates power over-swaying the subjects right in the free use and benefit of the Lawes) the people of the Land are used, rather as vassals & slaves to the Prelates, then as the free subjects of the King. And this is the case of all *England* at this day, the people every where groaning & sighing for this their bōdage, & their miserable vexations in the Ecclesiasticall Courts. Well, could they but cry mightily to the Lord, and make their just complaints to his vicegerent their King, as their cause requirereth, hee would quickly send a *Moses* to deliver them. And so much the more should they bee sensible

* Reve.
Schelford.
Morton.
Dr. White.
Dr. Peck-
lington.

* See before,
the Bp. of
London in
the High-
Commission,
threatning
those, that
should bring
Prohibitions
to that
Court. Cum
duplicantur
Lateres, tunc
venit Moses.

of this evill, by how much the glory of the Kings government over a free people, according to his righteous Lawes, is lamentably eclipsed, his power infringed, and his regall Prerogative undermined.

The fifth innovation, is in the altering of Prayer-Bookes, set foorth by publicke authority. And first in the Communion Booke, set forth by Parliament, and commaunded to bee read, without any alteration, and none other, they have altered Sundry things: as in the Collect for the Queene, and the Royall Progeny, they have put out *Father of thine elect, and of their Seed*, as it were excluding the King, Queene, and Seed Royall, out of the number of Gods Elect. Also in the Epistle for Sunday before Easter, *That in the name of Iesus*, they haue turned into, *At the name of Iesus*; that so it may make the fairer colour for their forced bowing to the name of Iesus: for which there is neither Scripture, nor ancient Father.

In the Editions since 1619.

Altered since 1619.

The second Booke, is the Prayers set forth by authority of Parliament, for Solemne thanksgiving for our deliverance from the Gun-powder Treason, of the Papists, on every Fifth of November: where in stead of this passage, *Root out that Babilonish and Antichristian Sect, which say of Ierusalem, &c.* They in the last Edition, 1635. set it downe thus, *Root out that Babilonish and Antichristian Sect OF THEM, which say of Ierusalem, &c.* Now whereas the words of the Originall copy doe plainly meane, That all Iesuites, Seminary Priests, and their confederates, are that *Babilonish and Antichristian Sect, which say of Ierusalem, &c.* This latter Booke either restraines it to some few, that are of that mind, or else mentally transferres it to those Puritans,

tans, that cry, Downe with Babilon, that is, Popery, which these men call Ierusalem, and the true Catholike Religion. Againe, in the same Prayer, the old copy hath these words, *And to that end, strengthen the hands of our gracious King, the Nobles and Magistrates of the Land with Iudgement & Justice, to cut off these workers of iniquity (whose religion is rebellion, whose faith is faction, whose practise is murdering of soules and bodies) and to root them out of the confines of this Kingdome, &c.* But the new Booke hath it thus, *And to that end strengthen the hands of our Gracious King, the Nobles and Magistrates of the Land, with Iudgement and Iustice, to cut off these workers of iniquity, WHO TURNE RELIGION INTO REBELLION, AND FAITH INTO FACTION.* Thus these Innovators would not have the Popish Religion to be termed *Rebellion*, and their faith *Faction*, as the ancient copy plainly shewes it to bee: but turne it off from the religion, to some persons, which turne religion into rebellion, and faith into faction. So as by this turning, they plainly imply, that the religion of Papists is the true religion, and no rebellion, and their faith the true faith, and no faction. Thus with altering of a word, they have quite perverted the sence, and so turned the Cat in the Pan, so as the blame is quite taken off from the Church of Rome, and laid upon a few (who ever they bee) *who turne Religion into Rebellion, and Faith into Faction.* Thus what dare not these men doe, that are not afraid to alter those things, which are by authority of Parliament (which it seemes they make but light account of) published as *Authenticke Acts*, not to bee altered by private spirits. But who they bee, it's hard for me to divine; it pertaines to those to find

them out, of whom *Salomon* saith, It is the honour of Kings to search out a matter.

Now having fallen upon this so important a passage, wherein the Innovators would not have the Romish *Religion* to be called *Rebellion*, or their *faith Faction*, & the like, but labour all they can to wash this Blackamore white, while by their *index expurgatorius*, they purge out of all our authentick records, all monuments and memorials of this Strumpets Staines, painting her haggis face with the counterfeite colours of Christs Spowse: I will crave leave in this place briefly to show, how truly (according to the judgement of our Church, grounded upon manifest and undeniable proofes) the Romish or Popish *Religion* is here in this Booke (set foorth by the Parliament) called *Rebellion*, and their *faith Faction*.

First, that the Popish religion is rebellion, is prooved by the universall practise of Papists, both Iesuites, Priests and other Recusants. For whereas in 3. *Iacobi*, cap. 4. the Oath of Supremacy is enjoined to all Papists: all Iesuites and Seminary Priests, refuse it, and all Iesuited Papists: and if any Papist doe take it, hee is excommunicated for it. And their reason is, Because they hold and adhere to the Pope, as the onely Supreme head and Sovereigne over all powers on earth; this being the prime and fundamentall Article of their Creed: and so consequently, they hold and teach those doctrines concerning the Popes usurped power over Kings & Princes, in deposing them, and disposing of their Kingdomes, in Excommunicating them, and so exposing them to the rebellion of their people, as being now freed from their allegiance.

Secondly, that the Popish religion is rebellion, is prooved

ved by their writings, positions and doctrines, which they professe and teach concerning the Popes usurped power and Sovereignty over all Kings and Kingdomes of the earth. Hereof the Reader may take a briebe and full view both in Doctor *John White*, his Defence of the way, chap. 6. and in Doctor *Crakenthorpe*, his Treatise of the Popes temporall Monarchy, Cap. 1. First, Dr. *John White*, in answere to the Iesuites bold challenge, hath in the said place, collected no lesse then 40. instances of Popish Authors, who exalt the Popes power over Kings, in deposing them, and exposing their Persons to the danger of Rebels, Traytors, and Murderers, commending, and highly magnifying, as a meritorious act, the killing of Kings, as of *Henry* the Third, and *Henry* the Fourth, of *France*, as there is to bee seene. Therefore (saith hee) I say still, and heere write it in capitall Letters, that *THE CHVRCH OF ROME TEACHETH DISLOYALTY AND REBELLION AGAINST KINGS, AND LEADES HER PEOPLE INTO ALL CONSPIRACIES, AND TREASONS AGAINST STATES AND KINGDOMES*. This I shew by the Doctrine and Assertions of the chiefeest Divines therein. So hee. Let the Reader peruse the whole chapter at large; where among other remarkable things, is this Passage out of *Capistranus*: that so soone as any one (King) for Apostacy from the faith, by judgement is denounced Excommunicate, *IPSO FACTO*, HIS SVBIECTS ARE ABSOLVED FROM HIS GOVERNMENT, AND FROM THE OATH OF ALLEGIANCE. So there.

The second Learned *Author* of ours, is Dr. *Craken-*
thorpe, who in the fore-named place, hath collected the
 Sentences of many Poopiſh Authors concerning the
 ſame point. Some of them ſaying, *That Chriſtian Kings*
are Dogges, which muſt be ready at the Shepheards hand (to
wit, the Pope) or elſe the Shepheard muſt preſently remooue
them from their office. This (ſaith Becanus) doth reaſon
teach, this doth the Councell of Lateran Decree. And Sci-
oppius: that Reges Catholici ſunt Aſini cum tintinnabulis:
 Catholik Kings are Affes with bells about their necks,
 as being the fore-aſſes, which leade the way to other in-
 feriour Affes. The whole Chapter is worth the rea-
 ding, being full fraught with ſuch ſtuffe. Yea the
 Popes owne Decretalls are full of the like arrogan-
 cies. What ſhould I ſpeake of their Bookes of
 the Sacred * Roman Ceremonies, wherein are ſet down
 the ſeverall Offices, which Emperors, Kings, Princes, ac-
 cording to their ſeverall rankes muſt performe to the
 Pope, either at his Coronation, or when he rideth in
 Soleme Proceſſion in his Pontificalibus; how the Em-
 peror, or ſome great King muſt lead the Popes horſe:
 and if the Pope bee carried on a Seat, then foure great
 Princes, whereof the Emperor, if preſent, muſt be one,
 or ſome great Prince, for the honor of the Saviour Ieſus
 Chriſt, ſhall cary the Seat with the Pope upon their
 ſhoulders. Alſo which ſtirrop the Emperor muſt hold.
 How the Eleſt King of Romans muſt implore the fa-
 vour and grace of the Apoſtolicke Sea, and offer him-
 ſelfe to performe whatſoever Oathes of fidelity to the
 Roman Church. How the Chore ſings the Antiphona,
The Lord hath choſen him, and hath exalted him above the
Kings of the earth. And the like. By theſe and many
 more,

* Lib. I.
 Conſecratio
 & Corona-
 tio Pontifi-
 cis.

ſect. 13.

more, it plainly appeareth, that the Popish *Religion* is *Rebellion*, and that Papists are an Antichristian Sect, as is expressed in the sayd Prayer.

Againe, as their *Religion* is *Rebellion*, so their *faith* is *faction*; as there is added. For prooffe hereof, I referre the Reader to Doctor *Crakenhorpe*, Of the fifth generall Councell, Chapter 13. where hee learnedly prooveth, that [the Church of Rome holdeth no doctrine by faith. *And this* from the Councell of *Lateran* under *Leo* 10. wherein they layd another foundation, then Christ; the Popes words, in steed of Gods, and Antichrists in steed of Christs. For before that Councell of *Lateran* though they believed the same heresies and errours, yet it was because they thought the Scripture to bee the maine ground thereof: but in this Councell, they must believe all these things, because the Pope hath so resolved and defined. So as though the Materialls of Popery were the same, yet the formality and foundation of their faith and Church was quite altered. So as from hence Papists are so truly called, from the Pope, as the prime Head, Rocke and foundation of their faith. For as wee make Christ and his Word, so they on the contrary, make the Pope, that is to say, Antichrist and his word, the ground and foundation of faith. In regard whereof, as the faith and religion is from Christ, truly called Christian, and they truly Christians: So the faith and religion of the other is from the Pope, or Antichrist, truly and properly called Papisme, or Antichristianisme, and the Professors of it Papists, or Antichristians. And the ground of all this is, because they hold the Popes judgement to bee Supreme and infallible; and so build their faith on him, as on the foundation

tion thereof, which their owne Church never did, till the time of *Leo* the tenth. It is not then the Lyon of the Tribe of Iuda, but the Lyon of the Lateran Synod, who is the foundation of the faith of Papists, and from whom therefore they justly tooke their name of Papists, to distinguish them from true Christians, which from that time they have held to this day. And thus all the members of the present Roman Church, doe both erre, and are hereticks, and, which is the worst degree of heresy; are Papists, that is, Antichristian hereticks, not only holding, and that in the highest degree of pertinacy, those heresies which are contrary to the faith, but holding them upon that foundation, which quite overthroweth the faith.] thus and much more, this learned Dr. of our Church. So as here is a cleare demonstration, that the faith of all Papists at this day, is a Popish faction.

And our Homilies doe affirme So much. For in the Second part of the Homily for Whit Sunday, we read thus:

THe true Church is, an universall congregation or fellowship of Gods faithfull and Elect people, built upon the foundation of the Apostles & Prophets, Iesus Christ himselfe being the chiefe Corner-Stone. And it hath alwayes three notes or markes whereby it is knowne: Pure and Sound Doctrine: the Sacraments ministred according to Christs holy institution: and the right use of Ecclesiasticall Discipline. Now if ye well compare this with the Church of Rome, not as it was in the beginning, but as it is presently, and hath been for the space of nine hundred yeares and odd: you shall well

well preceive the state thereof to be so far wide from the nature of the true Church, that nothing can bee more. For neither are they built upon the foundation of the Apostles and Prophets, retaining the sound and pure doctrine of Christ Iesus, neither yet doe they order the Sacraments, or else the Ecclesiasticall Keyes in such sort, as he did first institute & ordaine them. To be short, look what our Savicur Christ pronounced of the Scribes and Pharisees in the Gospell, the same may bee boldly, and with safe conscience pronounced of the Bishops of *Rome*, namely that they have forsaken and daily doe forsake the Commandements of God, to erect and set up their owne constitutions. Which thing being most true, as all they which have any light of Gods Word must needs confesse, wee may well conclude, according to the rule of *Augustine*, That the Bishops of *Rome*, and their adherents, are not the true Church of Christ, much lesse then to be taken as chiefe heads and rulers of the same. Aug. contra Peliliani Donat. epist. cap. 4. Whosoever (saith hee) doe dissent from the Scriptures concerning the Head, although they be found in all places where the Church is appointed, yet are they not in the Church: a plaine place concluding against the Church of *Rome*. Where is now the Holy Ghost, which they so stoutly doe claime to themselves? Where is now the Spirit of truth, that will not suffer them in any wise to erre: If it bee possible to bee there, where the true Church is not, then is it at *Rome*: otherwise it is but a vaine bragge and nothing else. Saint *Paul* saith, if any man hath not the Spirit of Christ, the same is not his. And by turning the words, it may bee truly said: if any man bee not of Christ, the same hath not the Spirit. Now to discern who are

S

truly,

John 10.
John 8.

truely his, and who not, wee haue this rule given us, that his sheepe doe alwayes heare his voice. And Saint *John* saith: Hee that is of God, heareth Gods voice. Whereof it followeth, that the Popes in not hearing Christs voice, as they ought to doe, but preferring their owne Decrees before the expresse Word of God, doe plainly argue to the world, that they are not of Christ, not yet possessed with his Spirit. Also their intollerable pride sheweth the same, &c.] So and much more the Homily. Wherein, as it is plainly prooved, that the Church of *Rome* is no true Church of Christ, as being built upon another foundation, then the *Apostles and Prophets, Jesus Christ himselfe being the chiefe corner stone*. And preferring their owne Decrees before the Word of God; and so consequently, the Popish *Faith* is a meere *Fiction*: So let our Innovators well consider, whether they bee any members of the true Church of *Christ*, that thus pleade for, and take part with the church of Antichrist, labouring by all meanes to bring her into favour againe with us, while they audaciously presume to alter the authentick Booke set forth, and commanded by Parliament, for publike and solemne Thankesgiving of our great deliverance on the Fifth of *November*, from the Popish Powder-plot, as if neither their *Religion* were *Rebellion*, nor their *faith Faction*.

And the Homily concludes thus:

TO conclude, [Yee shall briefly take this short lesson, wheresoever ye find the spirit of arrogancy, & pride, the spirit of envie, hatred, contention, cruelty, murder, extortion, witchcraft, necromancy, &c. assure your selues, that there is the spirit of the Devill, and not of God, albeit they pretēd outwardly to the world, never so much

much holinesse. For as the Gospel teacheth us, the Spirit of Iesus is a good Spirit, an holy spirit, a sweet Spirit, a lowly Spirit, a mercifull Spirit, full of charity and love, full of forgivenesse and pity, &c. The Rule that wee must follow, is this, to judge them by their fruits: which if they be wicked and naught, then is it vnpossible, that the tree of whom they proceed, should be good: Such were all the Popes and Prelates of Rome, for the most part, as doth well appeare in the Story of their lives, and therefore they are worthily, accounted among the number of false Prophets, and false Christs, which deceived the world a long while. The Lord of heaven and earth defend us from their tyranny and pride, that they never enter into his Vinyard againe, to the disturbance of his seely poore flock: but that they may, be vtterly confounded and put to flight in all parts of the world: and he of his great mercy so worke in all mens hearts, by the mighty power of the holy Ghost, that the comfortable Gospell of his Sonne Christ may be truely preached, and truely followed in all places, to the beating downe of sinne, death, the Pope, the Devill, and all the Kingdome of Antichrist, that like scattered & dispersed sheep, being at length gathered into one fold, we may in the end rest together in the bosome of Abraham, Isaak, and Iacob, there to be partakers of eternall and everlasting life through the merits and death of Iesus Christ our Saviour. Amen.] And of the like effect is that Prayer, which some of Komes factors have so altered; [Be thou still our mighty protector, and scatter our cruell enemies, which delight in blood: infatuate their Counsell, and root out that Babilonish and Antichristian Sect, which say of Ierusalē, Downe with it, Downe

with it, even to the ground. And to that end strengthen the hands of our gracious King, the Nobles and Magistrates of the land with judgement and justice, to cutt off these workers of iniquity, whose religion is rebellion, whose faith is faction, whose practise is murthering of soules & bodies, and to root them out of the confines & limits of this Kingdome, that they may never prevaile against us, and triumph in the ruine of thy Church, and give us grace to avert these and the like judgements from us. This Lord wee earnestly crave at thy mercifull hands, together with the continuance of thy powerfull protection over our dread Sovereigne, the whole Church, and these Realmes, and the conversion or confusion of all implacable enemies, and that for thy deare Sons sake, our onely Mediator and Advocate.]

Thus the conclusion & prayer of the Homily, & this Prayer of the 5. of *Novem.* being well weighed together, we see (unlesse in so praying we play the most notorious hypocrites & dissemblers before God and men) in what a sacred bond all the Magistrates in the Land, from the highest to the lowest, do ingage themselves unto the great God of heaven & earth, to roote out the whole Babilonish Sect of Iesuites and Seminary Priests, out of these confines & limits of these Kingdomes, and not to suffer them to roost here, to the great dishonour of God, scandall of our Religion, danger to the State, & destruction of the soules of Gods people, and of the Kings. Nor this onely, but if our Prelates (as they plainly shew by their open practises) be found to be fast friends to *Rome*, confederates with Iesuites & Priests, active Agents & factors for the rearing up again of that religion, which is rebellion, & that faith which is faction, & consequently that practise, which is murdering of soules & bodies, & for the
advancing

advancing of that Babilonish & antichristian sect, which say of Ierusalē, *down with it, down with it even to the ground:* while they labour by all wayes and wiles, yea by an open Lawlesse force to beat downe the Kingdome of Christ in the Ministry of the word (as too lamentable experience can witnesse) and to destroy all true religion, holinesse, & piety: then how doth it concerne our *Gracious King, our Nobles and Magistrates of the Land, to strengthen their hands with judgement & justice, to cut off these workers of iniquity, & to root them out of the confines & limits of this Kingdome, that they may never prevaile against us, and triumph in the ruine of the Church, by reducing vs under the Babylonian and Antichristian yoke againe,* which they labour with might and maine to effect, as their notorious practises plainly tell us? And how should all the Kings good people in the Land make this their dayly prayer, which is publickly used once in the yeare, & teach it to their children, that so at the least wise it may be propagated intire to all posterity, & so vindicated from the injury, of time, which our Innovators would bring upon it: and never give over thus praying, till it shall please God to returne a gracious answere in the fulfilling of it?

Yet are they not cōtent herewith, but (like themselves) they practise the like in the last Fast-booke, & that contrary to the Kings expresse Proclamation, which ordereth the booke for the former Fast to be reprinted and published, as it followeth.

The third Prayer Booke, which they have pitifully mangled, is that, which was set forth by the King for that Publick Fast, in the first of his Raigne, for the averting of the great Plague of Pestilence, that thē devoured many thousands in this City, & elsewhere in our Land: &

which his late Proclamation commaundeth to bee reprinted and published, and so read in Churches every Wednesday. But doe they, or durst they alter that Booke, which the Kings Proclamation hath so lately commaunded to be reprinted and published? Yes, even that, and that in such wise, as I see not with what warrant any Minister may read it, as being not according to the Proclamation. Now the Alterations in the new Booke bee these. In the first collect is left out this remarkable pious Sentence intirely, ** Thou hast delivered us from Superstition and Idolatry, wherein wee were utterly drowned, and hast brought us into the most cleere and comfortable light of thy blessed Word, by the which wee are taught how to serve and honour thee, and how to live orderly with our neighbours, in truth and verity.* Lo, here, these men would not have Popery to bee called *Superstition and Idolatry*, nor would they have the Word of God to commended, as that cleare and comfortable light, which teacheth us all duties to God and man. Secondly, that collect which begins thus, *It had beene the best for us, &c.* is wholly left out in the new Booke. And wot yee, why? Alas therein is commended the profitable use of continuall preaching the Word of God; So as this collect would not have suited well with such a Fast, wherein all preaching is prohibited in all places infected. And in the very last page, *Order for the Fast*, these words are left out in the new Booke, *To avoid the inconvenience that may grow by Fasting; Some esteeming it a meritorious worke: others a good worke, and of it selfe acceptable to God, without due regard of the end, &c.* What? Doe they esteeme their Fast a meritorious worke? Must the condemnation hereof bee expunged? And doe they

account

* This is one of those things objected to me in their Articles. O boldnes, to defend it.

account their Fast a good worke, and of it selfe acceptable to God, without due regard of the end? It seemes so too. For the end of a true Fast, is reformation of our evill wayes, as the King of *Nineveh* proclaimed, and which hee and his people performed. But these men (it seemeth) have no such purpose, propound no such end to themselves, as the reformation of all their violent oppressions, and cutragious tyrannizing over Gods Ministers and people, to the utter overthrow of Religion; and setting up of Idolatry and Superstition in the worship of God; which one sinne alone is enough to bring the Pestilence, and all other plagues upon a Land.

Beside these, they have gueldd the Booke in sundry other particulars: as in the Collects, and Prayers for the Royall Progeny, they have left out the mention of the Lady *Elizabeth* and her children, expressed in the former booke. They have left out the collect for the Kings Navy, and for seasonable weather: whereas there was never more need to pray for seasonable weather, than since this fast beganne, when so many tempestuous stormes, and immoderate raines have beene, as have endangered Ships in the very harbour, Shipwrackt some of great price, and caused great Floods, threatning a Famine, by drowning the Seed under the clods. Also sundry Psalmes and Collects besides are omitted, and a whole passage in the Exhortation, applyable enough to the present occasion.

Now whither it bee for these alterations, wherein both the Kings Order in his Proclamation is not observed, and God is dishonoured, by leaving out such our humble acknowledgements, both of his mercies, in delivering us from *Superstition and Idolatry*, and bringing

us into the cleare and comfortable light of his blessed Word, and of our sinnes, in not hearkning to His Word continually *Preached* unto us, and the like; and Gods Ministers and people are abused, by having such Bookes thrust upon them, which they cannot with a safe warrant, and good conscience use: or whether it bee, that in the Fast-day, all preaching is prohibited in all places whatsoever infected: Sure wee are, that God hath given us sad signes of the little pleasure hee takes by such a Fast. For the very first weeke of the Fast (whereas before the Sicknesse had a weekly decrease, and was likely, through Gods mercy, more and more to decline) what a suddē terrible increase was there, of no lesse than 377. which was double to any weekes increase, since this Sicknesse began? Was there nothing in it, trow yee? was there not something in this Fast, wherewith God was so much displeased? Surely wee should be very brutish, and worse than heathenish, not to lay it to heart.

*Without all
peradven-
ture they
have done
in their Ar-
ticles.*

But here the Prelates will perhaps quarrell mee, for imputing any thing to the Fast, as being appointed by the King. I answer, God forbid, that I should intertaine the least Sinister opinion of my gracious Sovereigne, that hee had the least meaning by his Proclamation to debarre and forbid Preaching of Gods Word in any place. And my reasons are these.

First, because the Proclamation saith, that his Majesty *propounds the example of pious Kings, in former ages, for his precedent in this Fast*, whenever in all former ages not onely not restrained, but likewise allowed, prescribed, and commended Preaching, as a principall and necessary part of a publicke Fast, yea as the very life and soule of it.

Secondly

Secondly, because his Majesties Proclamation commaunds this *so religious an exercise to be performed with all decency, and uniformity*, which I humbly conceive cannot bee, when preaching is restrained in some, and those the most eminent and necessary places (as this great City in speciall) in respect whereof (as I conceive) this Fast was specially commaunded, and yet in other places allowed and prescribed.

Thirdly, because the Proclamation relates, that his Majesty *resolved upon a grave and Religious forme of Solemnizing thereof, straitly charging and commanding that this Fast bee religiously and solemnely observed, and celebrated weekly upon every Wednesday, throughout the whole Kingdom:* and therefore never intended (as I humbly conceive) to restraine Preaching in any place, without which a publicke Fast cannot be *gravely, religiously and solemnely observed, and celebrated.*

Fourthly, Because the Proclamation both directs and commaunds, *that the booke of prayers for the Fast, formerly set forth by Authority, should be reprinted and published, and likewise used in all Churches and places at the publicke meetings of this Fast:* now the booke formerly published by his Majesties authority in the first yeare of his Raigne, upon the like occasion, alloweth & prescribeth two Sermons every Fast-day, as well in the City and suburbs of London, as in other places, whither infected or not; yea notwithstanding the infection was then far greater, and the Sommer season far more dangerous.

Fiftly, because in all publicke and generall Fasts, both in his Majesties owne Raigne, his late Royall Fathers, *Q. Elizabeths*, and other his Royall Progenitors, upon this, or any other the like occasion, Preaching in all

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places

places without restraint, both fore-noone and after-noone, hath beene approved, and never prohibited, but injoynd and commaunded: now his Majesty hath often solnely protested in his publicke Declarations (as before is mentioned) to all his Loving Subjects, that he will never give way to the licensing or authorizing of any thing, whereby ANY INNOVATION in the least degree might creepe into our Church: and therefore I humbly conceive, that his Majesty never intended to authorise or give way to such an innovation as this, to inhibit Preaching, and that in the time of a publicke Fast, contrary to all former Precedents.

Therefore I verily believe, that this was a meere devise of the Prelates, by whose advise the Proclamation saith, his *Majesty resolved upon a grave and religious forme of Solemnizing a Fast*. So as this of prohibiting Preaching, was rather added by them than admitted by his Majesty, seeing it is (as I humbly conceive) neither a grave, nor religious forme of Solemnizing a Fast; and I had rather dye, than conceive such an opinion of my King, that he should be the author of such an inhibitiō.

And therefore if the Season served, to have accessse unto his Majesty, I should in all humility, addresse my selfe humbly to petition his Majesty to take off this restraint: And that for these reasons.

First, because not only it is contrary to all Precedents in former ages, and such an innovation, as (I believe) the like was never heard, nor read of in the world: but also because it much dampes and deadens the hearts and spirits of the Kings loving and faithfull subjects within the City, who much lament and grieve, that in the Fast-day they are restrained of the spirituall Food of their soules,
when

when they desire and need it most , when as Preaching is likely to worke most good upon their soules , which stand in more need of spirituall Phisicke & Phisicians, to cure the plague of their soules which hath brought the pestilence upon their bodies , than their bodies doe of corporall.

Secondly , because this restraint of Preaching (the chiefe meanes to humble men for and turne them from their sins , without which God will not turne from his wrath) will in all likelyhood procure the continuance of the plague , as the beginning of it brought in with it a lamentable increase that very week, as is before noted. Yea forbidding of the Word to be preached , brings the wrath of God upon a people to the uttermost; as 1. *Thes.* 2. 16.

Thirdly, because Preaching is no more dangerous on the Fast-day, thē on the Lords day, to increase infection.

Fourthly , because upon prayer & preaching the last great Fast , a greater plague than this was suddainly and miraculously remooved , yea though the preaching was continued in the heat of Summer.

Fiftly , because this restraint, together with the sayd alterations of the Fast-booke, & other innovatiōs in the land foremētioned, doe fill the peoples minds with jealousies & feares of an universall alteration of Religion.

Sixtly, because (as the Prelates doe extend the letter of the Proclamation, if but one Parish in London, or suburbs thereof , or but one house in that parish be infected , the pestilence thus continuing but in the least degree , and the Fast not ceasing , all Wednesday sermons in the whole City, must be suppressed.

Seventhly , because the restraint of preaching on the

Fast day, is (as we find by experience) a great prejudice and impediment to the free and liberall Collection for the poore, which is recommended in the Fast, in this calamitous & necessitous time, wherein the Plague brings with it a Sore famine upon many thousand families, which before this Sicknesse lived in good fashion, and were able to give reliefe to the poore. For no where, and at no time, are mens hearts more enlarged, and hands extended in bounty to the poore, than where Gods word hath bene & is most powerfully & plentifully preached, as this our City may serve for a precedent and prooffe. And for this very cause (were there no more) Preaching was never more necessary in this City, than at this time, which doth so swarme with multitudes of poore, who without some present competent reliefe must needs perish, & so would heape upon this City yet greater Sins, which is ready to sinck under the heavie burthens both of Sins and Plagues.

I might note againe, as an 8. reason, that great & extraordinary increase the very first weeke of the Fast, together with most hideous stormes, fearfull and foule weather, immoderate raine, ever since it began, God testifying by his reviving and renewing of the Plague, & by the sad and black countenance of the skies, and those many great losses both by Sea & Land, that he abhorres such a Fast, as of which his very judgemēts Speak, *Call you this a Fast?* Yea also a 9. reason, because according to the Prelates practise, this Fast is made a meere mock Fast, wherein God is mocked to the face. For doe the Prelates propose this, as the principall end of their Fast, to breake off their violent and tyrannicall proceedings against Gods Ministers, and so against

* This also
objected to
me in the
Article of
High-Com-
mission.

against the State of Religion ? I feare it. And so long let us never look for any good issue of this Fast, but rather further judgements to be powred upon the Land.

For these reasons (I say) I could wish with all my heart to be an humble Petitioner to the King, who I am perswaded would speedily hearken to such a request, and would certainly answer, that it was never his mynd, that Preaching should be in this Fast prohibited. The king prohibit Preaching ? Noe, noe; we all see who they be that prohibit Preaching, even those that labour tooth and nayle to Suppress Preaching, and lay snares to intrap all painfull Preachers, as the preffing of the booke for Sports for instance; they being not content, that the booke be read by the Curate, but the * Incumbent him-

* As in the
case of Mr.
Valentine.

selfe must read it, or els abide extremity, as Suspension from his Ministry, Excommunicatiō out of the Church, Sequestration from his living, and Ecclesiasticall meanes, the great crying Sinne of this Land at this day.

But I will add no more. So as the *Ninivites* shall rise in judgement against this generation: for they upon occasion of *Jonas* preaching, proclaimed a Fast, and reformed their lives, and their violent dealing: but these men under pretence of a Fast (as *Jezebel* did to devoure *Naboths* vinyard) would devoure Christs Vinyard, while they Suppress the Preaching of the Word, whereby men should be convinced of their Sinnes, and converted from them, and bring forth good fruits of the Vine; and thereby harden their necks against the Lord, and strengthen their hands in violence to fill up their sinnes allway.

The fixt Innovation, is about the meanes of the knowledge of God, and of the Mistry of our Salvati-

on. That may be verified of many Prelates in these dayes, which Christ charged the Pharisees with all, *Woe be unto you Scribes and Pharisees hypocrites, for yee shut up the Kingdome of heaven against men; for yee neither goe in your selues, neither suffer yee them that were entring to goe in: Matth. 23. 13.* Which in Luke 11. 52. is expressed thus, *Ye take away the Key of Knowledge.* And doe not our Prelates thus, when they hush and silence all Lectures in whole Diocesse? When they suppress, and cut short Preaching all they can? When they lay snares to muzzle Gods Ministers, that they may not Preach? When they disgrace and traduce Preaching, calling it in scorne, Sermonizing? When they forbid Ministers to use any prayer before their Sermons, but that bare and barren forme of words in the Canon, wrapping all up in the Lords Prayer? When they must use no Prayer at all after the Sermon, but come downe, and read a second or third Service at the Altar, where in great Churches halfe the people cannot heare a word? When they must not preach at all in the Afternoone upon the Lords dayes? When they must onely Catechise for halfe an hower, and that, not by expounding the Principles of Religion (which may well be called the Key of Knowledge, which they take away) but onely by the bare questions & answeres in the booke, teach the children like Parats, so as they can never come to give a reason of their fayth with understanding? When in a great City, or in the * Vniversities, they limit all Sermons to one hower, so as the heares cannot injoy the benefit of more then one Sermon a day? Yea what devises have they not put in practise to put the light of Gods word vnder a bushell, if not rather altogether to quench it, if it were in their power? What invectives are

* Treatise of
the Sabbath
See Bishopp
Wrens Ar-
ticles.

All these
particulars
objected a-
gainst mee
in their Ar-
ticles.

* As in Ox-
ford, and
elsewhere.
Shelford.
Sermon of
Charity.
pag. 36.

Printed by
the allow-
ance of the
Vice Chan-
cellour of
Cambridge
even at the
commence-
ment time.

in Shelfords ad Treatise, against Preaching, and the peoples knowledge? How doth he find fault with the Peoples desire of Sermons? And pag. 47. he Sayth, *Our Soli Sermonists, and Solifidians, So they may have a Sermon or two on the Lords dayes &c.* And pag. 91. he allowes of Preaching with a restriction, and limitation, as being *not fit for every Minister, but for * extraordinary & excellent men, called by God, and the Church to reforme Errors & abuses, or to promulge to the world new Lawes & Canons.* And againe, least this should be too great a burthen to these his extraordinary men, he qualifies the matter, by restraining their preaching to certaine extraordinary times in the yeare, pag. 94. as Easter, Whit-Suntide, Christmas day, and to extraordinary places too, as Cathedralls, and for this cause (pag. 93.) he would have many Ministers unfurnished of their licences, especially those that preach twice every Lords day; and those that are permitted to preach, to be restrained to certaine times, and seasons, as once a Moneth at most. And he gives the reason of all, because the Church is now settled, and therefore doth not need preaching, as once it did in its infancy. So he. Thus they labour tooth and nayle to cry downe Preaching. For (saith he) p. 94. *Reading is the ordinary preaching, ordained by God himselfe.* And this is that maine marke which they al shoot at, to mould up all in the Lumpe of the Communion Booke, and make that the Summe and Scope, & the very Circle of al Religion & Knowledge.

The Seventh innovation, is in the rule of faith: for whereas the sole and complete rule of faith, is the Holy Scripture, as. 2. Tim. 3. Our new Doctors cry up the dictates of the Church, to wit, of the Prelates, to be our only guides in Divinity; as in Reeves Cōmunion booke Catechisme

* This hee
speakes of
the Prelates:
For who
but they
can make
new Lawes
& Canons.

Catechisme expounded pag. 20. and 206. where all *Ministers must submit to the judgement of the Prelates in all matters pertaining to religion: and all Prelates must submit to the Arch-Prelate*, as having a Papal infalibility of spirit, whereby as by a Divine Oracle, all questions in Religion are finally determined.

And here I cannot forget a speech of the chiefeft Pre-
late of *England*, in the High Commission, who at the
censure of Doctor *Bastwicke*, for oppugning the Iurif-
diction of Bishops *jure divino*, as being no where found
in the Scripture, but the contrary, sayd openly, that in
matters of divinity wee are not tyed to the Scrip-
tures, but to the Vniversall Catholicke Church in all
ages; for how, (said hee) shall wee know the Scrip-
tures, but by the Church. And therefore not without
some reason doth that Iesuite (in his Pamphlet printed
in English, 1636, intituled *A Direction to bee observed
by N. N.*) make a laudable mention of that great Pre-
late, saying, * *Although I ought not to dissemble, but doe
gladly acknowledge, and deservedly publish in this occasion,
for a patterne to others in this Realme, the care of the Chie-
fest Prelate in England, in prohibiting the sale of Bookes
tending to Socinianisme. So there; But what meaneth
the Iesuite here by Socinianisme. Hee tells us plainly,
pag. 16. and 17. in these words: First then, I say, that
the very Doctrine of Protestants, if it be followed closely, and
with coherence to it selfe, must of necessity induce Socinia-
nisme. This I say confidently, and evidently proove, by in-
stancing in one errour, which may well bee termed the Cap-
tall, and mother Heresy, from which all other must follow
at ease: I meane, their heresy in affirming, that the perpe-
tually visible Church of Christ, descended by a never inter-
rupted*

* Pag. 14.

rupted succession from our Saviour, to this day, is not infallible in all that it proposeth to be believed, as revealed truths. For if the infallibility of such a publicke Authority be once impeached; what remains, but that every man is given over to his owne wit, and discourse? And talke not here of holy Scripture? And a little after: And indeed, take away the authority of Gods Church, no man can be assured, that any one Booke or parsell of Scripture, was written by divine inspiration, or that all the contents are infallibly true, which are the direct errors of Socinians. So hee Where wee see what his meaning is, when hee commends the chiefe Prelate, as a patterne to all other in prohibiting such bookes, as exalt the sole authority of holy Scripture, as the onely Rule of faith. Thus not undeservedly hee commends him for upholding the authority of the Church (to wit, of the Pope primarily, and next after him the Prelates) as whereon depends the authority and sence of Scripture. Well? But is this the way of settling the faith of Christians in the true religion? Nay, is it not the high & ready way to unsettle all, & to make religion a wether-cocke, to be turned this way, or that way, as the winde of mans unstable & erroneous fancy shall blow & move it? And for prooffe hereof, ^{Ibid} let us but observe what the same Iesuite saith a little after. For writing of the present state of our Church, and that since this new generation of Doctors, and Prelates hath Sprung up amongst us (I know not from what Popish root) hee saith, * And to speake the truth, what learned judicious man, can, after unpartiall examination, embrace Protestantisme? Which waxeth even weary of it selfe; Its Professors, they especially of greatest worth, learning, and authority, declare themselves to love, temper and

V

modera-

I was char- in the es of Com- ser- en- o- with e Pi- s and ages, hymens kes, in ed of cripture entences.
 (1) By Spea- g smooth ngs, and it roughly gainst Po- ery & sin.
 (c) See be- fore Francis- cus à Sancta Clara, his note of Cam- bridge Com- mencement.
 (d) As Dr.

moderation, allow of many things, which some yeeres agoe, were usually condemned, as Superstitious and Antichristian, and are at this time more unresolved where to fasten, then at the infancie of their Church. Thus by the way hee sheweth who they bee, that are the chiefe Fathers of that new-fangle religion of Protestancy of late birth in England, namely those of greatest worth, learning, and authority, as the Prelates are counted to bee, who are of that temper and * moderation, as they allow of many things, which some yeeres agoe, were usually condemned, as superstitious and Antichristian. But how doth the Iesuite demonstrate this? Pag. Twenty two, Hee saith, For doe not the Protestant Churches begin to looke with another face? Their walls to (a) speake with a new language? Their, Preachers to use a (b) sweeter tone? Their annuall publicke Tentcs in their (c) Vniuersities, to bee of another style, and matter? Their books to appeare (d) with titles and arguments, which once would have caused a mighty scandal among the brethren? Their doctrine to be altered in many things, and even in those very points for which their Progenitors forsooke the then visible Church of Christ? Their 39 Articles, that is, the summe, the Confession, and almost the Creed of their Faith, are patient: Patient? They are ambitious of some sense, wherein they may seeme,

to

Coosens private Devotions, with the Iesuits badge. Here he quotes those in the margin. For example, The Pope not Antichrist. Prayer for the Dead. Limbus Patrum, Pictures: That the Church hath authority to determine Controversies in faith, and to interpret the Scripture about Free will, and Predestination, Vniuersall grace; that all our works are not sinnes; merit of good works, inherent justice, Faith alone doth not justify. Charity is to bee preferred before know- ledge; Traditions, Commaundements possible to bee kept.

to bee Catholicke. To alledge the necessity of wife and children in these dayes, is but a weake plea for a married Minister to compasse a Benefice. Fiery Calvinisme, once a darling in England, is at length accounted Heresy; yea and little lesse then Treason. Men, in word and writing, use willingly the once fearefull names of Priests and Altars. Nay, if one doe but mutter against the placing of the Altar after the old fashion, for a warning hee shall be well warmed by a † coale from the Altar. English Protestants are now put in * mind, that for exposition of Scripture, by † canon they are bound to follow the ancient Faibers. And to conclude all in one maine point: The Protestant Church in England willingly professeth so small Antiquity, and so weake subsistence in it selfe, that they acknowledge no other visible being for many Ages, but in the Church of Rome. So the Iesuite. Behold here now, Protestant Reader, what testimony a Iesuite can give of the present state of our Church, and that out of his owne reading and observation, and which we our selves cannot deny; all which hee ascribeth to the Prelates, as those whom hee indigitates for men of greatest worth learning, & authority, who declare their Innovations; as Sodome her finnes, and hide them not, even our enemies, now their friends being witnesses, who gladly feed their infants with the pappe of our new Papisme.

But to returne to our particular point of Innovation concerning the rule of faith, which our Prelats have turned off from the holy Scripture, to the authority of the Church: this is the maine upshot in Dr. Whites Treatise of the Sabbath day, wherein he tyes the observation of the Lords day to that limitation, which the Prelates of the Church doe, or shall prescribe; & so also all other

† A
Trea.

intitu

printe

1636.

* Sunda

Sabbath.

A Sermon

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† Lib. Can

An. 1571

Can. 19.

matters of Religion. And doe they not also overthrow the Scriptures, as the rule of faith, in that they restraine the preaching of them to their illiberall allowance, inhibiting such and such points to be medled with; as before is shewed? & doe they not place the Communion booke as a rule of faith in all matters of Religion, wherein the Arch - Bishops definitive sentence must determine, as *Recv. ibid. p. 206.*

The 8th innovation or Change, is in the rule of manners : which rule, must not be any more the word of Christ, and the writings and examples of the holy Apoles, wherein they followed Christ, for that is counted too precise and puritanicall : but our Prelates have prescribed a new rule of Christian manners, to wit, the example of their owne lives, and the dictates of their writings; the Summe whereof is, to make a mixed Religion & conversation of Christians, which is partly holy in an external forme of godlinesse, without the power thereof & partly in admitting, allowing, approving, applauding countenancing, and dispensing by Episcopall authority, of a heathenish kinde of life, and that especially in most Sacred times, as the Lords day; which though dedicated wholly to the worship and service of God, yet the rule of the Sanctification hereof; which is the 4th Commaundement, and the example of Christs and his Apostles, these novellers do altogether reject, as abolished, & instead thereof advance their new Traditions, which is to allow one part of the Day for God, and the rest to mans carnall Lusts, Sin, the world, the Devil, as our Homily Saith. So as the due observation and Sanctification of the Lords day, being a platforme and patterne of a Christian Conversation, a Christian being
that

that in his whole life, in a proportion, which he is on the Lords day; and this platforme being defaced and broken by our Anti-Sabbatarians: it followeth that together with their impions crying downe of the 4th Cōmaundement, and so accordingly the due Sanctification of the Lords day intire, without mixture of heathenish. Sports and Pastimes, they deface and destroy the very face, beauty & power of all religion, & so do set up a new Forme of it, never allowed of (as by a Law) in the world, before. And herein doe our Apostates out strip the very Pontificians themselves who did never yet make a Law, nor take upon them to allow any other rule of Christian life, than the Scriptures; although they have (with our innovators) denyed the Scripture to be the onely and absolute rule of faith, independent upon any humaine power. For even Bellarmine exclaimeth against, and disclameth that dissolute profanation of Sacred dayes, in practise among the Papists, in their vaine Sports and Pastimes, for which cause, the very Turkes do scorne (saith he) the Christian Religion, Saying, *What a God have the Christians, what a famous Law giver, who either commandeth, or permitteth these things?* Now if the Turkes: should upbrayd us in England, and cast vs in the teeth with our Lord & Lawgiver Iesus Christ, as if he eyther commaunded, or allowed Sports & Pastimes upon the Lords day: our answer must be, that our great Lawgiver Christ doth not any way tolerate, much lesse commaund any Sports or Pastimes on his Sacred day, as wherewith both God is dishonoured, & his day profaned: but our Lord-Prelates are they, who doe usurpe unto themselves a Lawlesse power to dispense with that part of the

*Bellar. Con-
cio. 2o Pa-
Altera. de
Dominica
Quingna
gest. O q-
lem (inqu-
unt) Chri-
stiani Deum
habent,
quam egre-
giam Legis-
latorem,
qui hac vel
præcipit,
vel permit-
tit? &c.*

Lords-day as they please, wherein men may runne riot, and keep their Bacchanals, and their Floralia, without controwle, such as Christ and his word forbids to be done on any day.

Much more might be spoken of the Late Changes, but this suffice for the present * But what speakewe of Changes? Our Changes doe plead, that they bring in no changes, but revive those things, which ancient Canons have allowed and prescribed: as standing up at *Gloria Patri*, and at the reading of the Gospell: bowing at the nameing of Iesus, and to the High Altar: remooving the Communion Table to stand Altarwise, at the East-end of the Chancell: praying with the face towards the East, where the Altar standeth: placing of Images in Churches: erecting of Crucifixes over the Altars; commaunding of long Martins insteade of Preaching, and the like. To this we answer, that we in this Land are not to be ruled by the Popes Canons, or the Canon Law, but by the Law of God, & of the King. Although I * once heard a Papall Canon was alledged in opposition to a Parliamentary Statute in K. Edw. 6. his raigne alledged by the adverse Advocates, & it passed for Currant, none gain-saying it. But as for those Rites & Ceremonies to be used in our Church, they are by an Act of Parliament (prefixed to the Communion booke) restrained to those only, which are expressed in the same booke; and if any, by private authority, shall presume to introduce into practise any other besides these, he is to suffer imprisonment for a time, and if he persist, perpetuall imprisonment, and losse of all his spirituall promotions during his life.

But besides all this, these men have one speciall Sanctuary

Eturary to fly unto, & that is, their Cathedrall Churches, where they may lay hold upon the hornes of their Altars. These be their old high places not remooved. These, as they are commonly used, bee the ancient dennes of these old Foxes to which they flie, being this pursued; of whom the Scripture saith, *Take us the Foxes, the little Foxes, that spoile the Vines*: These bee those nests and nurceries of Superstition and Idolatry, wherein the old Beldame of Rome hath nuzzled up her brood of Popelings, and so preserved her *usum Sarum* in life to this very day. And now these are become impregnable bulworkers to patronize our Re-builders of *Babell*, in all their innovations. Innovations, Say they? Wee bring in no innovations, no new rites, but what hath beene in use ever since the Reformation, and that in the most eminent Places, even the Mother Churches of the Land. Now all that wee goe about, is to reduce inferiot churches to an unity, and conformity to their Mother Churches; So as thus bringing all to unity, wee shall take off that reproach, which the adversaries cast upon us in this kinde; and which wee shall then retort upon themselves, for their diffentions betweene their Regulars and Seculars. Thus doe our Master-builders plead, and so by their cunning insinuations, under a pretence of Piety and peace, of unity, and uniformity, preaching peace, peace, when nothing but warre is in their heart & hand, (as Psal. 55. 21. and 59. 7.) doe so farre prevaile, that before wee bee aware, they will by this meanes pretrily reduce us to a perfect peace and unity with old Mother Rome againe.

For these Mother Churches, to which all Daughter Churches must conforme, are they not the naturall Daugh-

daughters of *Rome*? Doe they not from top to toe exactly resemble her? Her pompous Service, her Altars, Palls, Copes, Crucifixes, Images, superstitious gestures, and Postures, all instruments of musicke (as at the dedication of the King of Babylons Image) Long Babylonish Service, so bellowed and warbled out, as the hearers are but little the wiser. Are not these high Places also the receptacles and nurseries of a number of idle bellies, to say no worse? Doe not the fat Prebends So cramme their Residenciaries, that the while their starveling Flocks in the countrey doe famish for want of spirituall Food? But as *Erasmus* said of *Luther*, how his fault was, that he meddled with the Popes Miter, and the Monkes bellies. But this I note by the way, to show how all those, that are maintained by Cathedralls, are ingaged to helpe forward those Innovations that are now on foot, because they make much for the supporting of their Papall Pompe.

But let us a little examine what force there is in this Argument: Cathedralls are so and so: therefore all other Churches must conforme to them. I deny the Argument. *Legibus vivendum est, non exemplis*. We must live by lawes, not by examples. The rites and ceremonies of all our Churches are prescribed, and precisely limited by the Lawes of the Land, by Act of Parliament, and are not left at large to the Example of Cathedralls. Nay, how comes it about, that Cathedralls have usurped that Lawlesse and boundlesse Liberty of conforming themselves to *Rome* in all those their ceremonies? What law can they show for this? Will they plead prescription? For how long time? What prescription can *Durhams* Cathedrall-Church plead for her new service

service, new Copes, new Images of Saints and Angels, new rites on Candlemas day, with their hundreds of tapers, and candles, and instead thereof bringing a Spirituall darkenesse upon mens soules, by shutting out the ancient morning Prayers, and other meanes of true knowledge and devotion? Are not the authors of this innovation yet alive? What Prescription of long custome can the Cathedrall Church of Bristow plead, which now of late also hath set up new Images of the Apostles and other Saints? What Prescription can Pauls Cathedrall bring for those mitred Images and Statues newly erected, and for those winged Angels round about the Quire? What Prescription can that Cathedrall Church at Wolverhampton in Staffordshire plead for her goodly costly new Altar, with the Dedication thereof within these 2. or 3. yeares last past, in which Dedication, all the Romane rites were observed, as Censings, washings, bowings, Copes (though but borrowed from Lichfeild) chantings, abusing of Scripture (as Iohn. 10. 22.) to prove dedication of Altars, and the like? or what custome can the Same Church plead, for erecting their new Altar, and throwing out of their ancient and * painfull Preacher? * M. Lee

What warrant have they for setting up such Altars for Baal, such dumbe gods, and casting downe the throne, and stopping the mouth of the living God? The like may be said of many other Cathedrals, if not all, which within these few yeares, yea but Yesterday, have beene strangely metamorphosed into a Curtizan-like garbe: and now must be, *Like Mother, Like Daughter*. Must therefore all Churches conforme to their new Romish Fashions? Must therefore the Cathedrals in Oxford,

I meane those Colledge-Churches, as Magdalens, Christs Church, Queenes, S. Iohns, and others, as also those Chappels in Cambridge, as Peter-house Chappell, S. Iohns, Kings, Queenes, become the nurceries and Springs of Superstition and Idolatry to the whole Land, because of late dayes they have erected goodly new Altars, Images, Crucifixes, and such like ornaments of the Romish whore? And because they both practise and presse the bowing to those Idols, must therefore all Scholars bow unto them? To what end then shall men send their Sons to the Universities, if there they must be trained up to the Superstition, and Idolatrie, of Popery.

Thus we see how unlike our Cathedrals be to that they were formerly, being newly set out with a Romish dresse, according to those Spirits which rule in the ayre: so as their examples ought to be no Lawes to bring in an universall conformity to these yesterday innovations, in Mother-Cathedrals.

Againe, by what title doe Cathedrals clame to be Mothers to other Churches? what Mothers? Except Step-Mothers. For they never bore, nor brought forth those Churches, whom they call daughters. And right Step-Mothers they be that cheat the children of their Fathers inheritance, as these would doe, who rob the Spowse of her Jewels, and put upon her the cast attyre of the whore.

But they alledge the Order for S^t. Gregories by Paules, wherein there is an imitation of this conformity of other Churches to their Mother-Cathedrals. I answer, our gracious King at that, as at other times (as still like himselfe) plainly said that he would have no innovations.

Nor

*Et mihi
mque
mi Pater,
injusta
overca.*

Nor can we imagine, that it was any part of his meaning, that all Churches should in all things conforme to Cathedralls, much lesse that all Cathedralls should bring in new rites, that so other Churches might conforme to them. What? Must other Churches have Organs, Singing Quires, Altars, Images, Crucifixes, Tapers, Copes, and the like, because such is the guise of Cathedralls? Must long chanting Service goe up, and preaching goe downe, because it is So in Wolverhampton, Durham, and other Cathedralls? But by what Law? By the Popes Caution? Doth not our Law exclude out of all Churches all other rites, besides those in the Communion Booke? Doth not the Homily fore-cited prayse God, for the purging of our Parish Churches from *pipng, chanting, and the like, as wherewith God is so sore displeased, and the house of Prayer defiled*? And doth not another Homily cōdemne the setting up of Images, Crucifixes, and such Reliques in Churches; and all for the perill of Idolatry, which doth necessarily attend the same? And doth not the Queenes Injunctions forbid all skrines and reliques of Idolatry and Superstition? And doth not another Homily condemne *many Altars, Images, and Idols, as heathenish and Jewish abuses*? How then will our new Masters, our Innovators make good the bringing in of these things afresh into Cathedralls, & forcing all petty churches to cōforme thereunto? would the Prelates thus make the Mother Cathedralls, (thus by themselves made & adopted Romes daughters) their *Concubines*, whereon to beget a new bastard generation of sacrificing, Idolatrous Masse-Priests throughout the Land, which our good Lawes, and all our learned and pious Divines proclaimed illegitimate,

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2. pag. 131.
Homily of
Idolatry,
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Homily of
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prayer,
part. 2. pag
131.

and abominable ? So as I cannot but wonder (though I hope better) that these desperate and all-daring Popish Innovators, turning off the State of the Kingdome, and Church upside downe , bearing themselves either upon the Popes Canon-Law , overtopping the Regall power , or upon the evill example of their lately metamorphosed Cathedrals conformed to *Rome*, that so they may finely or furiously inforce all the Churches in England to the like conformity , and so reduce * England under the Papall yoake againe (they being now dead, that felt the intollerable pressure of it, and a new generation sprung up , that affect novelty, and to trade with *Rome* againe)and * nothing can now stay them, but they will either breake all in pieces , or their owne neckes : that they are not cited before the Royall Tribunalls of Iustice , and the Iudges and Iustices in their Circuits and assises doe not take Cogniscance of such perturb-ers, who undermine and overthrow the State of *Church* and Common weale , and mingle heaven and earth together , and so condignely punish them for their intol-erable usurpations : So should my text be here made up, My Son feare thou the Lord and the King , and meddle not with them, that are given to change : For their ca-lamity shall rise suddainly, and who knoweth the ruine of them both ?

But (alas !) have they not got the Lawes under their girdles , and doe they not trample them as durt under their feet ? And therefore with what chaines shall wee bind these men ? How shall wee bind these all-shape-turning Monsters to good behaviour ? May not this whole State say , as that good King *Jehoshaphat* in the straites of Ierusalem, *Wee know not what to doe , but our eyes*

eyes are towards thee , O Lord ?

And besides all this , in the last place , being pulled away from the hornes of their Cathedrall Altars , as not able to shelter them from their pursuers , they fly (as to their last refuge , and most impregnable Fort , as they conceive) to the Kings Chappell. Wherein they doe as the Fish * *Polypus* , or many-foot , which gets her selfe ^{*Æ} cloffe to the rocke , and putting on the colour of the ^{vare} rocke , so as she seemes to be a part of it , when other ^{via.} fishes swimme toward the rock for shelter , she catches them unawares in her net-like haire or hornes. So our Innovators getting cloffe to the King , as unto the rock , assimiling themselves to the manners of the Court , when the fishes think to fynd shelter and protection , under the Rocke , they are ready with their fangs to intangle and devour them. Well , what say they of the Kings Chappell ? They plead the whole equipage , furniture , and fashion thereof , as a patterne for all Churches. There (say they) is an Altar , there bowing towards it , there Crucifixes , there Images , & other guises. And why should Subjects be wiser then the King ? *Totus componitur orbis Regis ad exemplum.*

To this I answer : 1. Why should subjects think to compare with the King in the State of his royall Family , or Chappell ? 2ly there be many things in the Kings Chappell which were presumption to have in ordinary Churches , and some things cannot be had or maintained in them , as a quire of Gentlemen , Singing men , & other Choristers , which dayly sing Service in the Chappell ; and sundry , other. 3ly. The worship and service of God , and of Christ , is not to be regulated by humaine examples , but by the Divine rule of the Scriptures. In

For GOD.

vaine they worship me, teaching for Doctrines the Commandements of men. The three children would not bow to the Kings goodly golden Image. The old Christians would not so much, as offer incense in the presence of *Julian* the Emperors Altar, and at his command, though he propounded, golden rewards to the doers, and menaced fiery punishments to the deniers. 4ly. The externall rites and ceremonies in the Church are limited by Act of Parliament, prefixed to the Communion booke, and no more to be added or used in Churches. Lastly, Suppose (which we trust never to see, which our hearts abhorre once to imagine) Masse were set up in the Kings Cappell; is this a good argument; why it should be admitted in all the Churches throughout the Realme of England. But enough of this. And here an end for this time; and thus farre of this text, which as I began, so I will conclude with all, My Son, feare thou the Lord, and the King, and meddle not with them that are given to change. For their calamity shall rise suddenly, and who knoweth the ruine of them both?

F I N I S.

